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**CIVIL AIR PATROL
SENIOR MEMBER TRAINING PROGRAM
SPECIALTY TRACK STUDY GUIDE**

THE CAP CHAPLAIN

FOREWORD

The Civil Air Patrol (CAP) Chaplain Service is composed of professionally trained and endorsed persons. This course is designed to introduce new CAP chaplains to this unique form of ministry. It represents the first step in the chaplain's socialization into the culture and traditions of the CAP chaplaincy. As such, it builds upon the Level One training all CAP senior members share. This course does not replace other senior Member training courses. It concentrates instead on material unique to the CAP chaplain service. Chaplains studying this guide should consider CAP publications referenced in the various sections as essential additional study material. While any CAP senior member may study this material, only appointed CAP chaplains will be awarded credit for completion of this course. Completion requires that the applicant send the completed **open book test** at the end of this guide to the wing chaplain for evaluation. Students who have questions concerning this study guide should refer them to the unit senior program officer or the wing chaplain.

This course is being produced during a time of transition. As a result, some of the terms used may quickly become outdated. This in no way undercuts the value of this course as an introduction to the CAP chaplaincy. Where terms change, the chaplain-student should simply insert the proper term. When its substance is outdated, it will be revised.

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PREFACE

Welcome to the Civil Air Patrol (CAP) Chaplain Service! CAP chaplains function in a uniquely pluralistic environment. Frequently, this is a new dimension for a clergy person who, in civilian life, lives and works mostly with those of shared beliefs and practices. For that reason, the role of the CAP chaplain requires some study and discussion. To be a chaplain to all CAP members means to be faithful to one's own beliefs and traditions, and equally supportive and respectful of other traditions and beliefs. In Constitutional terms, CAP chaplains embody both the "free exercise" and the "no establishment" clauses of the First Amendment of the U.S. Constitution.

The Level One CAP general orientation course and cadet protection training are required of all senior members. Chaplains must complete Level One before they can be appointed as chaplains, and all senior members must complete Level One before they can be promoted beyond "senior member." Level One is designed to introduce new members to some of the basic customs, traditions, and structure of CAP. This gives the new member a basic knowledge of the CAP purposes, missions, programs, organization, identification of insignia, correct wear of the uniform, and the ability to observe correct CAP/military courtesy and protocol. Each senior member is responsible to be familiar with these and the other elements of Level One training.

This course represents the next step in a chaplain's training. Clergy come into CAP having been adequately prepared for ministry through college, and seminary or equivalent training. An ecclesiastical agency recognized by the Armed Forces Chaplains' Board endorsed the candidate as being "spiritually, morally, intellectually, and emotionally qualified" for this particular ministry. Now the chaplain has the obligation to learn how to function in this specific environment.

The CAP Chaplain is designed to introduce clergy to the CAP chaplaincy; assist them in learning to apply their professional skills in the CAP environment; increase their ability to work as a team with other clergy of various faiths; sharpen their skills as team members in guiding and counseling individuals of the CAP family; increase their confidence in their ability to serve effectively as CAP chaplains; and help them comprehend the role of the CAP chaplain in relationship to their denomination and CAP. It is not intended to be a final, completed monument of accomplishment, but rather a series of tools and suggestions that will promote creativity, adaptability, and growth. Junior chaplains will find that they will consult this study guide as a "how to do it" resource. Advanced chaplains will use it to stimulate development of new responses to problems they encounter. Senior chaplains will find this course an opportunity to share their experience with those more junior than they. It is good soil. What comes from it will depend on what the student chaplain puts into it.

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CHAPTER 1

THE MINISTRY ENVIRONMENT FOR THE CAP CHAPLAIN SERVICE

To understand how chaplains fit within Civil Air Patrol, the new chaplain must understand the purposes, missions, and programs of CAP. This chapter provides a brief summary of each of these.

1-1. Purposes of Civil Air Patrol

A purpose is an intention, resolution, and determination. The intents and resolves of the Civil Air Patrol are its stated purposes which must be fulfilled using CAP missions and programs. The five purposes of CAP, as stated in Article VI of its constitution, are:

- a. To provide an organization to encourage and aid American citizens in the contribution of their efforts, services, and resources in the development of aerospace and in the maintenance of aerospace supremacy.
- b. To encourage and develop, by example, the voluntary contribution of private citizens to the public welfare.
- c. To provide aviation and aerospace education and training, especially for its senior and cadet members.
- d. To encourage and foster civil aviation in local communities.
- e. To provide an organization of private citizens with adequate facilities to assist in meeting local and national emergencies.

1-2. The Mission of Civil Air Patrol

A mission is that which one is or feels destined to accomplish; the destined or chosen end of one's efforts. Air Force Manual 1-1, Basic Aerospace Doctrine of the United States Air Force, defines mission as "The task, together with the purpose, that clearly indicates the action to be taken and the reason therefor" (1992; Vol. II, p. 293).

Civil Air Patrol has one mission with three parts, each of which is integrally related to the accomplishment of the five purposes of Civil Air Patrol. The components are normally listed in alphabetical order to prevent giving a greater degree of importance to one over the others:

- a. Aerospace education - that branch of general education concerned with communicating knowledge, skills, and attitudes about aerospace activities and the total impact of air and space vehicles upon society.
- b. Cadet program - a youth program which aims at producing dynamic Americans and aerospace leaders.
- c. Emergency services - services performed for local and national governments to save lives and minimize disasters through search and rescue, communication, and disaster

relief facilities. Counter-drug missions are part of the overall emergency services component.

1-3. The Civil Air Patrol Programs

A *program* is a plan or system under which action may be taken toward a goal. The actions of CAP constitute the programs which are carried out to accomplish the missions of the Civil Air Patrol. In other words, actions (programs) are taken to meet objectives (missions) in order to fulfill purposes.

a. The CAP external aerospace education program is comprised of actions, materials, and programs which provide aerospace education to the citizenry outside the organizational structure of CAP.

b. The CAP internal aerospace education program is comprised of actions, materials, and programs which provide aerospace education to the CAP membership within the organizational structure of CAP.

c. The CAP cadet program is directed toward supporting and accomplishing the cadet mission.

d. The CAP senior program is the continuing process of keeping the purposes, missions, and programs of CAP viable and effective.

e. The CAP senior member training program prepares senior members to accomplish the missions and fulfill the purposes of CAP.

1-4. The Structure of CAP.

a. The Liaison Structure. The mission of HQ CAP-USAF is to provide liaison support to the Air Force's civilian auxiliary. The two key words in its charter are "oversight" and "assistance." This mission involves active duty and reserve U.S. Air Force personnel, and Department of Defense (DoD) civilian employees at National Headquarters and the eight USAF liaison region headquarters. In years past the DoD support, both military and civilian, to CAP was more extensive, including active duty resources at wing level. With the draw down of the military, the number of DoD personnel is much smaller, making the need for close cooperation between CAP and the USAF liaison structure even more critical than ever before. The Staff Chaplain, HQ CAP-USAF, is a senior USAF chaplain who is the single point of liaison between the USAF Chaplain Service and the CAP chaplain service. The Staff Chaplain works closely with the Chief of Chaplains, CAP, to direct, administer, promote, and supervise the CAP Chaplain Service.

b. The National Board. According to CAPP 35-1, *Listing of CAP National Committees, Boards, and Councils*, the National Board has the sole and exclusive power to amend the organization's constitution and bylaws, to elect the National Commander and National Vice Commander, and to establish National dues for all categories of membership. The National Commander is a CAP member elected to this position. The Executive Director is the designee of the Secretary of the Air Force who is assigned as the Commander of HQ CAP-USAF, and as such is the most senior member of the USAF liaison structure.

c. **The Unit.** Civil Air Patrol is divided into five basic types of unit. Regions are geographical areas which comprise approximately six to seven wings. Wing boundaries are the 50 states, plus the District of Columbia and Puerto Rico, for a total of 52 wings. Groups may be formed in wings where the wing commander determines the span of control is too large to be managed by wing headquarters alone. The squadron is the basic community level unit. Squadrons consist of at least 15 members, at least three of whom must be senior members. The last and smallest type of unit is the flight, which must consist of at least eight members, at least three of whom must be senior members. CAPM 20-1, *Organization of Civil Air Patrol*, gives more complete descriptions of each type of unit and that type unit's responsibilities.

The Squadron Leadership School and Corporate Learning Courses of the normal Senior Member Training Program specify the structure and duties of unit staff officers. For chaplains, there are two essential points to remember about the unit, whatever its size. The first is that all the staff positions are equally important. All are necessary to fulfill the three parts of the CAP mission. That means that the chaplain must develop collegial relationships with other staff officers so the entire unit, from region down through flight, can function effectively. The second is that the chaplain always works for the commander. Unit commanders are responsible to the Corporation for the proper functioning of their unit. Chaplains assist commanders by providing advice and assistance on matters having to do with morals, morale, and religion. The chaplain channels outlined in Chapter 1 of CAPP 265-4, *Chaplain Service Handbook*, are for professional coordination. Command authority flows through the command structure.

CHAPTER 2

THE HERITAGE AND MISSION OF THE CAP CHAPLAIN SERVICE

2-1. Mission of the CAP Chaplain Service.

Freedom of religion is a constitutional right of US citizens. The CAP provides opportunities for CAP members to exercise this right by providing chaplain service personnel and allocating required resources. Chaplain service personnel are endorsed and supplied by the religious bodies of the United States to assist the moral, religious, and spiritual growth of CAP members. Furthermore, the chaplain corps is based upon a recognition that religion plays a positive role in developing the moral character of the nation and its people.

Standards for appointment as a CAP chaplain are high and will remain so to ensure only the best join these elite ranks. To continuously improve the ability of these volunteers to serve CAP and their communities, continuing professional education remains a primary focus of the CAP chaplain service. Our metrics for mission accomplishment include both hours of service given to CAP and professional continuing education attended. Chapter 3 of CAPP 265-4, *Chaplain Service Handbook*, gives more information about the mission metrics.

2-2. Vision of the CAP Chaplain Service. The CAP Chaplain Service provides the world's best volunteer chaplains to the Civil Air Patrol from competent clergy of all religious traditions.

2-3. A Brief History of the Military Chaplaincy

Chaplaincy in the U.S. is strongly rooted in the Judeo-Christian heritage. Even though the contemporary ministry environment is much broader, that heritage is the starting point for this overview.

The earliest formal "job description" for a chaplain is found in the Book of Deuteronomy:

When you go forth to war against your enemies, and see horses and chariots and an army larger than your own, you shall not be afraid of them; for the Lord your God is with you, who brought you up out of the land of Egypt. And when you draw near to the battle, the priest shall come forward and speak to the people, and shall say to them, "Hear O Israel, you draw near this day to battle against your enemies: let not your heart faint; do not fear, or tremble, or be in dread of them; for the Lord your God is he that goes with you, to fight against your enemies, to give you the victory." (Deuteronomy 20:1-4)

As a theocratic nation, Israel had a long history of priests going into battle with the soldiers of Israel. They led the army around Jericho, the first conquest the Hebrews made as they crossed into Palestine from their Wilderness wanderings (Joshua 5-6). Even before that, Phinehas, the grandson of Aaron and high priest of Israel, led the army into battle "with the vessels of the sanctuary and the trumpets for the alarm in his hand" (Numbers 31:6).

Other ancient peoples also brought priests with them to war. Their job was to implore divine help against that nation's enemies. Rarely did the priests take part in the actual battle.

It is interesting to note that Christianity shifted from being a persecuted sect to being the official religion of Rome because of a battle. During the evening of October 27, 312, the emperor Constantine had a dream of the initial letters of the word "Christ" along with the message "By this sign you will conquer." The next day his army did indeed win the battle, and soon Christian priests and bishops were replacing priests of the old Roman gods in every legion. A legend from later that same century refers to an officer assigned to a legion in France. Martin of Tours was returning home from a trip when he met a beggar shivering from cold and begging for help. Martin took his sword, cut his cloak, his badge of office, in half, and gave half to the beggar. Later that night Martin had a dream in which he saw Christ wearing the half he had given the beggar. The half of the cloak he kept became known as the "cappa" and became an object of veneration. The place where the cappa was kept was known as the "cappella", and the priest in charge of that place was the "chappellanus". The English language received those Latin words through French as "chapel" and "chaplain."

Europe changed, and the number of national armies multiplied. The leaders of these armies recognized that they needed to have a common agreement about chaplain duties and qualifications. In 742 at the Council of Ratisbon these military leaders said:

We prohibit the servant of God in every way from bearing arms or fighting in the army or going against the enemy, except those alone who because of their sacred office, namely, for the celebrating of mass and caring for the relics of the saints, have been designated for this office; this is to say, the leader may have with him one or two bishops with their priest chaplains, and each captain may have one priest, in order to hear the confessions of the men and impose upon them the proper penance.¹

¹ Jorgensen, D. B. (1961). Air Force Chaplains: Volume 1 - The service of chaplains to Army Air Units 1917-1946. Washington, D.C.: Office, Chief of Air Force Chaplains, p. 5.

This council established three principles of military chaplaincy that are still part of the Western military today. First, the chaplain is a non-combatant who is specially designated for this duty. Not all clergy are fit for or eligible for this duty. Second, the chaplain is part of the military structure. In today's language, the chaplain is part of the commander's staff. Third, the chaplain ministers to the troops. This was a relatively new concept. In earlier times the priest was mainly for the benefit of the king or the general.

As colonists came to America from Europe, they naturally carried the concept of a military chaplaincy with them. One of the first English settlers in America was a British army chaplain, Robert Hunt. A few colonial governors appointed chaplains for their colonial militias. On July 29, 1775, the Continental Congress established the chaplaincy as part of the continental army and navy and decreed that chaplains would be paid at the rank of a captain (twenty dollars a month and "forage for one horse").

The next major developments for the American military chaplaincy came during the Civil War. A Confederate regiment from Tennessee had probably the first African-American chaplain, "Uncle Lewis", for a white unit. President Lincoln appointed the first Jewish chaplains after Congress passed legislation authorizing such appointments July 17, 1862. One of these, Rabbi Ferdinand Sarner, was wounded at Gettysburg. On the Confederate side, General "Stonewall" Jackson prompted the first Chaplains' Association.

Throughout World War I and World War II chaplains earned the respect of the men they served. They endured the same hardships, yet brought a message of hope. The four chaplains aboard the troop carrier *USS Dorchester* came to symbolize all that was right about the chaplaincy. A prowling U-boat torpedoed the ship in mid-Atlantic. According to survivors, the four chaplains--two Protestants, a Roman Catholic, and a Rabbi--gave away their life vests and then stood arm-in-arm as the ship sank, praying for the men trapped in the decks below.

Shortly after World War II the Army Air Corps became the United States Air Force. For a while, however, Air Force units continued to be served by Army chaplains, just as Marine units continue to be served by Navy chaplains. On May 10, 1949, the secretary of defense signed a "transfer order" and the Air Force chaplain service was established as a separate professional corps within the United States Air Force.

2-4. The CAP Chaplain Service

From its establishment in 1941 through the rest of the decade, Civil Air Patrol units were served by Army Air Corps chaplains as part of their pastoral mission. This changed in January 1950 when the CAP chaplain service was formally organized as an integral part of CAP. The Chief of USAF Chaplains appointed Chaplain, Lt Col, Robert P. Taylor, USAF, as the first National Chaplain of Civil Air Patrol. Assisting him were one Air Force enlisted member and one secretary. The primary task of the National Chaplain's office was to be the single liaison point between the CAP volunteers and the Air Force chaplain service. As more

and more chaplains entered CAP without prior military chaplain experience, this job increased in importance. Today this office is called the Director of Chaplain Services. That this person is still a senior active duty Air Force chaplain speaks highly of the regard with which the Chief of USAF Chaplains holds this position.

Growth brought other changes as well. In the early days Extension Course Institute (ECI) courses relating to active duty Air Force chaplains were used for CAP chaplains as well. As the Air Force chaplaincy grew and professional growth and development courses improved, specialized CAP chaplain training courses were developed to match the quality and focus of Air Force programs without slavishly following their content. The first Civil Air Patrol chaplain conference brought together 144 CAP chaplains from all 48 states, plus Alaska, Hawaii, and Puerto Rico. This March 1951 event at Bolling AFB, Washington, DC, was the forerunner of the annual regional chaplain staff colleges today. Then as now USAF chaplain resources supplemented CAP resources to insure the volunteers received the best possible training. In many ways, this relationship has benefited both the Air Force and CAP. It has certainly benefited the nation.

CAP Headquarters moved from Ellington AFB, Texas, to Maxwell AFB, Alabama, in 1967. This year also saw another major change. CAP Regulation 35-5 brought the initial appointment rank of CAP chaplains in line with Air Force appointment policy. This meant that chaplains with both seminary education and pastoral experience were appointed in the rank of captain. By December 1968, almost 1000 chaplains served CAP. In addition, some Air Force Reserve chaplains earned retirement points without pay by ministering to CAP units.

Chaplain Clarence Hobgood, the National Chaplain (as the office was then known), recognized that the special needs of the CAP chaplaincy required a special "think tank." He spearheaded the creation of the National Chaplain Committee to do advance planning and work as required to fulfill the potential of the CAP chaplains. Chaplain Hobgood also strongly influenced the creation of the three-day National Laboratory on Ministry to Youth in August 1969 at Maxwell AFB. This event was attended by more than 200 CAP chaplains, 100 cadets, and 50 college students.

Chaplain Hobgood also appointed the first female chaplain for Civil Air Patrol. The Rev. Phyllis Keller Ingram, of the Congregational Church, was appointed in 1969.

The seventies were a decade of continued major change. The first Sunday in December was designated as CAP Sunday in 1971. Chaplain Ralph Pace gained approval for CAP chaplains to join the Military Chaplains' Association in 1972. That same year he published "Values for Living," Part 1. In 1974 the Freedom Foundation, Valley Forge, PA, awarded their Honor Award to CAP for its "Values for Living" moral leadership curriculum. That same year, Air Reserve Personnel Center assigned five reserve chaplains to the National Chaplain's office to write the "Values for Living" curriculum. Chaplain, Lt Col (later Colonel), Frank Ebner chaired this group for the next twenty years.

By the end of the seventies, the National Chaplain Committee proved so valuable that the National Board approved changing the titles of the chairman and vice chairman. In 1980 these positions became the Chief of Chaplains, CAP, and Deputy Chief of Chaplains, CAP, respectively.

The 1990s bring new challenges. The Air Force is shrinking to a size smaller than it has ever been in its history. Consequently, many of the humanitarian missions formerly performed by active duty and reserve components will now have to be performed by CAP and other civilian relief organizations. At the same time, the emphasis on quality is forcing changes in the established ways of doing things. Chaplains at every level of responsibility must become more proactive in planning and executing their ministry. In December 1993 the first chaplain from a non-Judeo-Christian faith group entered the US Armed Forces chaplaincy. The Civil Air Patrol chaplain service will have to make similar adaptations as the nation becomes more pluralistic in religious composition. Yet with all the changes, the task of the CAP chaplain service remains the same as at its beginning: to be a visible reminder of the Holy for women and men, boys and girls, involved in the three-fold mission of Civil Air Patrol.

CHAPTER 3

THE CAP CHAPLAIN SERVICE CORE PROCESSES

Legally and morally, the unit commander has responsibility for the religious program within the CAP unit. This responsibility is grounded in the First Amendment of the US Constitution and elaborated in US law establishing the federal chaplain service. The chaplain functions as the commander's staff officer and expert in religious and moral areas. There are twelve core processes involved in this job. That is, there are twelve essential functions that each chaplain must carry out to provide a comprehensive religious ministry within the unit. Precisely how these processes are carried out depends largely upon the mission of the unit (that is, whether it is a squadron, group, wing, or region), the needs of the unit's people, and the resources of the unit chaplain. The *CAP Chaplain Service Handbook*, CAPP 265-4, lists the major components of each process. This introductory course assumes the unit is a squadron or similar level. Illustrations contained in this section are intended to stimulate the chaplain's own creativity. Every chaplain is responsible for implementing all twelve. Precisely how the chaplain does that is determined in consultation with the commander.

3-1. Provides Worship, Liturgies, Rites, and Religious Observances. Normally, CAP members are free to attend the church, synagogue or other place of worship of their choice. Even during weekend activities, the commander should make every effort to schedule duty assignments so that CAP members are free to attend the service of their choice. For example, those who worship on Saturday may be scheduled to work Sunday, while those who worship on Sunday can be present for duty all day Saturday. When the unit is deployed to an area outside their normal location, the chaplain can best promote worship attendance by obtaining and actively publicizing worship services in the local area. On a military installation the base chapel can provide for most, if not all, worship needs. The installation senior chaplain will likely be very open to having the CAP chaplain join in the worship at the chapel. Clergy of the chaplain's own denomination can be very helpful in compiling a list of worship services in distant civilian communities.

There may be times, however, when attending worship in the local community is simply not feasible. The deployment location may be too distant, the demands of the mission may be too intense, or transportation may be inadequate. Whatever the circumstance, in these situations the chaplain should plan to conduct either a faith group (Protestant, Catholic, Jewish, etc) service or an interfaith service. Appendix A contains a suggested outline for an interfaith worship service, a general Protestant worship service, and an interfaith memorial service. If the chaplain elects to conduct a faith group service, she/he must make arrangements for unit members of other major faith groups to have a similar service. For example, if the unit chaplain is from one of the Protestant denominations, the chaplain might contact a civilian priest in the local area to provide Mass for Catholics at the mission location. The important thing to remember is that the chaplain will provide denomination-specific worship only after major faith group or interfaith worship needs are taken care of.

Another way of taking care of unit worship needs is providing prayers at various functions. Many unit chaplains open every unit meeting with prayer. In these public occasions the chaplain is functioning as the commander's representative, and therefore must select words carefully.

Like a chaplain the US armed forces, a CAP chaplain occupies a unique role. Most clergy serve a particular congregation composed of people who have chosen to affiliate with that religious body and are largely in agreement with its doctrines and practices. In contrast, the CAP chaplain serves the needs of a large body of persons, seniors and cadets, who come from many varied religious traditions, including those who have no personal religious convictions. As a chaplain and a CAP officer, the chaplain serves both God and the organization. Nurturing people of other faiths while being true to his own, praying publicly in a matter that preserves his own spiritual integrity while at the same time not offending others, requires the utmost discretion and diplomacy. Yet one of the features that distinguishes the CAP-chaplain from the average civilian clergy person is precisely this ability to be both a careful respecter and supporter of the religious needs of others, and a faithful representative of his or her own religious group.

In a clearly advertised worship service the CAP chaplain, like the military chaplain, has much more freedom to follow the usages of his/her own religious tradition or affiliation. Attendance is voluntary, and those who choose to participate know fairly well what to expect. Even there, a Protestant chaplain should be sensitive to the fact that the service will probably people from a number of Protestant denominations. The chaplain should seek the highest common denominator without compromise of conscience.

Funerals and memorial services performed as a CAP chaplain are, thankfully, rare. Chapter 5 of this course provides full details on military honors which are rendered to active duty or retired members of the armed forces. CAP members, by virtue of their membership in CAP, are not entitled to military honors. In any funeral or memorial service, the important principle for the chaplain to remember is that these services are for the living. Therefore, the exact design of the service will depend on the religious needs of the next of kin and of the unit. A funeral or memorial service could as easily be denominationally specific as it could be interfaith.

3-2. Provides Pastoral Counseling and Spiritual Nurture. Gallup Polls over the last decade consistently indicated that more than 90 percent of Americans claim adherence to some religious belief, but less than half actively participate in organized religion. The odds are high, therefore, that the CAP chaplain will be the only clergy person with whom unit members have a personal relationship. This can and should lead to opportunities to provide pastoral counseling.

The National Chaplain Committee has directed that each unit chaplain will conduct a confidential interview with every senior and cadet member of the unit. These interviews are recorded on CAP Form 48, Religious Interview Guide (RIG). A newly assigned chaplain

will have to conduct interviews with each person in the unit. From that point on, the chaplain will interview new unit members as soon as possible after their CAP membership is approved. Once completed, a RIG becomes confidential information. This means the interview is conducted in a manner that reasonably prevents outsiders from overhearing the interview. The RIG cards are stored in a locked container to which only the chaplain has access. The chaplain will not reveal any of the contents unless required by law to do so. These legal limits to confidentiality are normally specified in law, but occasionally they are contained in legal opinions (such as the "duty to warn" delineated in *TarasoffJ*. The only exception to this rule is when the individual concerned gives written permission to reveal the contents of the card. When the chaplain leaves the unit, he/she shreds and completely destroys all RIG cards. Similarly, when that unit member leaves the unit, the chaplain shreds and completely destroys that member's RIG card (in front of the member, if possible). The Religious Interview Guide is designed to open a pastoral relationship between a chaplain and a unit member. It would be inappropriate, therefore, to leave them behind when that specific relationship is severed.

By being available to and displaying interest in unit members week-in and week-out, the chaplain opens doors for pastoral counseling. Pastoral counseling is a specific form of the counseling process. Its essence is a conscious reaching-out towards another in behalf of a loving God and as a representative of a community of faith.

Counseling is acceptance and love of another. It is the facilitation of communication--communication being not just the use of words, even intellectually precise ones--but the art of understanding and being understood. This includes emotional meanings as well as intellectual ones.²

By its very nature, pastoral counseling is short-term and solution-focused. (Pastoral counseling is not synonymous with therapy, even therapy provided by properly trained and certified religious professionals. Therapy, whether grounded in faith or in secular theories, is a long-term process. It requires training and skills far beyond this course.) This process entails essentially three stages. The first is *joining*. During this stage the chaplain helps counselees relax so that they can freely and accurately describe their concern. The chaplain's use of active listening begins here and continues throughout the process. "Active listening" means using non-verbal cues to communicate genuine interest in what the person is saying, and paraphrasing the person's verbal messages to include both literal and emotional content. Joining establishes the relationship. The next stage is *attending*. Attending is the heart and substance of the counseling. During the attending stage the chaplain helps the counselee look at different alternatives and the consequences of each. Whether the chaplain uses prayer and/or Bible verses as part of the counseling process will depend on the situation. Their use should always be mutually agreed upon during the joining stage, along with the other ground rules of the relationship. The goal of the attending stage is to help the person return to their

² David K. Switzer, *The Minister as Crisis Counselor* (Nashville: Abingdon Press, 1974), p. 19.

normal level of thinking and acting as quickly as possible. The final stage is *terminating*. One factor which makes pastoral counseling unique among the many forms of emotional and spiritual help is that even after the formal counseling relationship ends, the pastoral relationship continues. Terminating helps close this particular door by helping the counselee clearly and vividly define what will be new and different as a result of having been in pastoral counseling. At the same time, effectively terminating keeps other relational doors open. If the person feels the counseling was beneficial, he/she will be more likely to seek counseling again should the need ever arise.

Often a crisis of some sort will be the driver which brings a person to pastoral counseling. The crisis may be the death of a loved one, a personal tragedy of some type, or a natural disaster. In many of these cases a "solution" may not be possible. Especially following a major disaster (such as an earthquake or tornado) the chaplain may best concentrate on allowing the person to express thoughts and feelings about the event. Attempting to "explain" why such tragedies occur is almost always futile. Instead, some straightforward education about how normal such feelings are and about the process of trauma recovery may be very helpful. Critical incident stress debriefing is one very useful technique for crisis ministry in which many CAP chaplains receive training. Crisis counseling is successful when the counselee no longer feels trapped, overwhelmed, or shattered by the crisis, but instead feels able to meet the demands of the new situation.

Regardless of the chaplain's competence as a counselor or therapist, eventually a time will come when the chaplain will have to refer a counselee to someone else for proper care. Accurate referrals start with a chaplain's knowledge of his/her own limitations. Unit chaplains should develop a referral network of competent professionals, religious and secular, in their local communities. When the unit is deployed away from home location, local area clergy, including military and VA chaplains, can provide the CAP chaplain with referral resources. Referrals should, if possible, be discussed with the counselee before any contact is made. The counselee must consent in order to have a valid referral. The chaplain should obtain written permission from the counselee before any of the chaplain's records are released as part of this referral process.

When counseling or otherwise ministering to cadets, the CAP chaplain should bear in mind that he/she is dealing with minors who are under the legal control of their parent or parents. For the most part, those parents have the legal right to determine the religious upbringing and training of their children. Catholic parents might object to their children receiving extensive spiritual counseling from a Protestant chaplain, for example. Even among Protestants, a Wisconsin Synod Lutheran father might not want his child receiving doctrinal guidance from a Pentecostal chaplain. CAP chaplains should be sensitive to that fact and might well consult with parents before providing religious advice to their children. They might also want to involve the parents and/or the family's pastor, rabbi, or mullah in the process. While some CAP chaplains will no doubt complain that this limits their ability to help cadets, these same chaplains should recognize that this concept also protects their rights to inculcate their religious beliefs in their own children without undue interference from

others.

3-3. Performs Pastoral Visitation. Pastoral visits to homes and work centers of unit members is another form of pastoral care. The key difference between the visits one makes in a chaplain role and those one makes in a regular clergy role is that the chaplain is expected to visit work areas. The chaplain and other unit members, by virtue of their common commitment to the three-fold mission of CAP, share a common bond. The more the chaplain demonstrates interest in the unit members' work, the stronger this bond becomes.

The busy pastor who cannot spend an entire week at a cadet encampment can block out a day or two to visit cadets at the encampment. The pastor who cannot devote an entire weekend to a SAR exercise can block out a few hours to visit unit members at the exercise. If at all possible, these visits should be made wearing an appropriate CAP uniform. The quality of the caring is more important than the quantity of the hours spent.

Professional courtesy suggests that CAP chaplains should be circumspect in their visits to the homes or hospital rooms of unit members who are active in a local church. Since the CAP chaplain is often also a local church pastor, other clergy might misunderstand the reason for these visits. Normally CAP chaplains will make the most efficient use of their precious time by concentrating their visits on those CAP members who either are members of their own congregations or who have no on-going connection with a local church.

3-4. Plans for Emergency Service Ministry. Emergency Services is one of the three components of the CAP mission. Therefore, every CAP chaplain should rate this core process very high in the order of priorities. Most CAP mission commanders require a valid CAP Form 101, *Civil Air Patrol Emergency Services Qualification Card*, for admission to the mission base. The chaplain should set the example and complete and maintain currency as specified in CAPM 50-15, *Emergency Services*. In addition to these basic skills, the chaplain should seek training in grief counseling, and in trauma counseling and/or critical incident stress debriefing. Commanders need chaplains who can effectively minister to families of aircraft accident victims, to disaster victims, and to the ground team members who often have to witness death and destruction in some of their more horrible forms.

Because of the chaplain's prior relationships with all members of the unit, the chaplain is often the best person to be an informal liaison between all parts of the mission team. Only the chaplain can keep the mission commander apprised of the unit's true morale. Only the chaplain can take quick, informal steps to squelch rumors and to solve small problems before they become big problems. The chaplain who is proactively involved in the mission will certainly be anything but bored. To get and stay proactive, the chaplain should keep the mission chaplain checklist from the *Chaplain Handbook* within reach at all times.

Especially in times of natural disaster, however, the needs will be so great that the chaplain may very profitably develop ancillary skills. All chaplains should receive basic first aid (including cardiopulmonary resuscitation) training. Other skill development will depend

on the chaplain's interests. Some may choose to become communicators, scanners, or even mission pilots. As vital as these jobs are, they are definitely secondary for chaplains. Chaplain duties are always primary. No one else but the chaplain can perform these duties. It was to perform these duties that the denomination endorsed the clergy person as a chaplain for CAP.

3-5. Provides Ethics and Values Instruction. The entire ethical and legal structure of the Western world is rooted in the fundamental assumption that every human action requires an act of the will, at least to some degree. Humans live, not from instinct to instinct or from circumstance to circumstance, but from choice to choice. In general, we hold people criminally responsible only for acts which they choose to do. This capacity for and necessity of choice is what we mean when we say that humans are moral beings.

Within this bedrock of agreement there is a wide variety of beliefs about how this morality develops. At one extreme, some believe that basic moral beliefs are inborn. The task of moral education, then, is to help the person cultivate and develop this general knowledge of right and wrong. Humans are innately "good" who only do evil when their choices are misguided or misinformed. At the opposite extreme, some believe that moral beliefs are no more innate than a knowledge of quantum physics. Moral education, then, explicitly teaches fundamental principles of right and wrong. Humans are innately "evil" who naturally choose selfishly but can be taught to as easily choose high moral values.

CAP's moral leadership program allows room for all shades of belief along this continuum. It is rooted in basic principles that are constant and apply to everyone. Application of these principles enables a person to serve in any capacity and under any circumstance. Moral leadership, then, includes all activities which develop an individual's sense of responsibility toward God, the earth, the nation, and fellow humans.

a. Cadet Moral Leadership. Carol Gilligan, James Fowler, and Lawrence Kohlberg are among the giants in the study of moral development. Although each of these persons has a different theory about the development of moral reasoning, they all agree that the ability to make moral choices, like other cognitive abilities, is developmental. To be effective, then, moral leadership for cadets must be grounded in sound, universal moral principles and be presented in a manner that makes internalizing these principles easier.

Cadets are at a stage of life during which learning comes by experimenting, by trying on different roles and attitudes. The dizzying rapidity with which teens change what is "in" and what is "out" can confuse adults who are trying to keep up with the teens' world. Even so, it is a necessary part of their social, intellectual, and moral development.

Recognizing this, the office of the Director of Chaplain Services publishes a new edition of CAPP 265-2, *Values For Living*, on the average of once a year. Each new edition contains suggestions for discussing 10 to 12 timely topics. CAPM 50-16, *Cadet Program Manual*, affirms that moral leadership is one of the four required leadership components of

the cadet program, and that chaplains are to conduct moral leadership classes every fourth meeting. There should be no confusion. This is a cadet program. Cadets are learning to take moral responsibility by trying on different roles and situations. They are the ones who are learning leadership. However, the chaplain's role is both key and essential. The chaplain's primary job is to facilitate (i.e., make easier) the cadets' learning. The chaplain does this by setting up the situations and establishing the boundaries within which cadet discussion can take place. In other words, the chaplain guides the process, while the cadets take responsibility for the content.

Some people question why chaplains must be the ones to provide cadet moral leadership. There are three fundamental reasons. Only clergy receive academic training in morals and ethics as part of their professional credentials. Clergy more than most people deal with moral problems as part of their everyday lives, and therefore are in a better position to provide life-experience examples the cadets need to think about. Finally, chaplains, as staff officers without command authority, provide the safe environment teens need to be experimental.

b. Senior Moral Leadership. No person ever reaches a point where moral leadership study is no longer needed. Demands of life change and new moral dilemmas arise which previous generations would never have dreamed of. For this reason the Director of Chaplain Services publishes CAPP 265-3, *Ethics for Command*. Although senior participation in this program is not mandated like cadet participation in *Values for Living* is, chaplains should do all in their power to stress its importance.

Cadets learn through experimentation. Adults learn through thinking through situations. *Ethics for Command* provides different scenarios for the senior members to think deeply about. The major task of the chaplain is to keep the discussion focused and to highlight relevant moral principles for group members to apply to the given situation. Although neither *Values for Living* nor *Ethics for Command* is intended to be a class in religion, with seniors the chaplain may freely own his/her own religious beliefs and explain how they inform her/his thinking about the scenario. However, chaplains must give this same right to all other members of the discussion group. Moral leadership classes in CAP must never become a guise for religious indoctrination.

3-6. Provides Group Pastoral Care and Spiritual Renewal. Most religious groups provide religious retreats or similar renewal events for their members. CAP chaplains, as clergy, may well want to do likewise for their unit members. As long as these events are clearly advertised as religious, there is no problem. Most often, however, chaplains will not have the time to provide retreats or spiritual growth events just for the unit. For that reason the most effective means of implementing this core process is often advertising events in the local area that members may want to attend. For example, many senior members may be interested in marriage enrichment or marriage encounter events. Christian cadets may be interested in a performance by one of the Christian rock groups.

USAF-sponsored chapel leadership conferences present another opportunity for both cadets and seniors. As the name implies, these events are for the leaders in base chapels throughout the region in which they are held. As long as space is available, CAP members are always welcome. However, those who attend should be active in their home church, since the expressed goal of these conferences is building spiritual leadership skills for use within a community of faith. Chaplains using USAF-sponsored conferences should carefully advertise all such events, not just those of their particular faith group.

3-7. Provides Advice on Religious, Ethical, and Quality of Life Concerns. This is the heart of the chaplain's job as a staff officer. Because of the chaplain's complex network of relationships with all members of the unit, the chaplain is uniquely qualified to assess concerns within the unit. The chaplain's job is to provide the commander this information as accurately as possible as often as necessary. The commander's job is to do something about these concerns. Of course, the chaplain owes the same loyalty to other members of the commander's staff. To the extent that another staff member has the power to fix a problem, the chaplain owes that staff member the opportunity to do so before the chaplain elevates the concern to the commander.

Perhaps this is a good place to state a time-tested principle of military staff work: Never present the commander a problem without also presenting at least one possible solution. By presenting one or more proposed solutions and the facts that support those proposed solutions, the chaplain (or other staff officer) gains the highest probability that the eventual decision will be one he or she can live with.

3-8. Provides Training, Involvement, and Recognition. Clergy almost universally supply some training and recognition for people who voluntarily support programs in their congregations. The need is no less pressing for the chaplain program in CAP. Cadet discussion leaders and recorders for moral leadership classes need training. So do cadets and seniors who may assist the chaplain with field services. Some may provide the chaplain genuine service by keeping the chaplain apprised of ministry opportunities--for example, the person who, during a REDCAP, comes to the mission chaplain and says, "Chaplain, the pilot's family just arrived. They're in the commander's office." Public recognition and/or letters of appreciation help keep these volunteers involved. Use these tools liberally.

3-9. Provides Humanitarian Program. CAP exists to serve the community and nation. One very visible way of doing this is by supporting humanitarian efforts sponsored by other organizations. Chaplains can use their unique knowledge of community needs and unit interests to suggest projects for the unit to take on. For example, if a cadet squadron is very proud of its ground team, the squadron might willingly support a project to send needy kids to an "Outward Bound" type camp. Units who have a close working relationship with the American Heart Association might choose to support a CPR marathon to help the Heart Association to raise money. These organizations are singled out for illustrative purposes only. The point is that there are so many worthy humanitarian organizations in our nation that no unit can possibly support them all. The chaplain can be a key player in selecting one

or two the unit can support, and then motivating the unit to follow through.

3-10. Provides Financial Program Support. Every organization needs money. CAP chaplain activities are no exception. Chaplains are responsible for ensuring they have at least a fair piece of the unit financial pie. They do this by budgeting every year and tying budget requests to programs. They keep the relationship with the commander open. They seek, with the commander's permission, outside sources of funding as necessary. Perhaps the clergy person's own congregation will assume some of the costs as part of their mission outreach budget. When funds are received, the chaplain owes the source a full and accurate accounting of how they were spent. Suppose, for example, the chaplain receives \$100 from unit funds to take the cadets on a tour of local historic churches of various denominations. When the trip is over the chaplain should turn in a trip report including complete details, such as: 15 lunches at \$3.50 each = \$52.50; 1 roll of film at \$4.95; 3 donations to church upkeep funds at \$10 each = \$30; returned to squadron fund \$12.55. Chaplains should maintain financial records in the chaplain management transmission file so any inspector can verify that program financial support is both adequate and accurately accounted for.

3-11. Provides Community Religious Observance. By definition a community religious observance is an interfaith observance. Most of the guidelines for those services found in Appendix A apply. The distinguishing characteristic is that these observances are more patriotic in nature and are open to the entire community. Perhaps the CAP chaplain will sponsor a community service in commemoration of POW/MIA day. A community Memorial Day service would certainly be appropriate, as would a local celebration of the National Prayer Breakfast. Chaplains may also legitimately provide invocations and benedictions at community events--a city council meeting, for example. When functioning as a CAP chaplain, the chaplain should wear the uniform properly and proudly. The chaplain should also be very careful not to say anything which might reflect less than highly on Civil Air Patrol or the US Air Force. Finally, unless the chaplain is absolutely certain of being correct, the chaplain should not give the impression of speaking on behalf of Civil Air Patrol or the US Air Force. It is one thing to represent the organization. It is quite another to give what might be construed by the media as official policy statements. Chaplains and the organization are best served when chaplains restrict their public comments to religious matters and leave policy statements to commanders.

3-12. Maintains Ecclesiastical and Clergy Relations. Chaplains serve as chaplains in CAP (and in the Armed Forces, for that matter) only as long as they maintain the approval of their ecclesiastical superiors. Because of the First Amendment to the US Constitution, the Federal government, and organizations supported by the Federal government, may not establish religious rules and requirements. That is the reason CAP requires an ecclesiastical endorsement. It is in the chaplain's best interests, therefore, to keep ecclesiastical superiors apprised of their CAP activities. This may include speaking about CAP at local clergy association meetings, or at area denominational activities. Certainly the chaplain should send a report at least annually to the endorsing agent. Even if the endorser does not require such a report (many do require them), an annual letter is still a very good idea. This is an

excellent method of recruiting new CAP chaplains and building support for the CAP chaplaincy. Chaplains should know that they must contact their current endorser before they change denominations or make any changes which would affect their ecclesiastical status. They should notify their endorsing agent any time they change addresses.

CHAPTER 4

THE CHAPLAIN AND THE THREE PARTS OF THE CAP MISSION

4-1. Aerospace Education. In July 1994, 25 years after the first human steps on the moon, NBC News released a poll indicating less than 1/2 of the American populations believed the lunar landing was worth the cost. If this is true, it is evidence of the tremendous lack of awareness Americans have of the importance of aerospace. This book is being produced on a personal computer that is a direct spin-off of technology from the U.S. space program. The digital watch on the author's arm is another side benefit. The VCRs in almost every home are a direct result of space program technology, as are the video cameras and computer-controlled 35mm cameras that many households own. Every church that publishes its own bulletin on a personal computer and laser printer instead of a typewriter and mimeograph machine can thank aerospace technology. So can every person whose life has been saved by a CAT-scan, a MRI, or any of the other medical-imaging technological marvels. The point is, even those who never fly in a commercial aircraft benefit from aerospace, and they need to know it. Aerospace-related technology made the United States the dominant economic force in the world. As more labor-intensive jobs transfer to developing nations, technology's importance to U.S. economic health grows. CAP chaplains share with the rest of CAP in the mission of keeping our nation economically strong through making the public aware of the vital importance of aerospace to our everyday lives.

a. CAP Sunday/Sabbath. In 1972 the CAP National Board designated the first Sunday in December as CAP Sunday. Soon after that, the Saturday before was added to the celebration for those whose day of worship is Saturday. The weekend commemorates the fact that CAP was chartered by the U.S. Congress on December 1, 1941. CAP Sunday/ Sabbath gives CAP chaplains an opportunity to acquaint their churches with their ministry as CAP chaplains. Sometimes units may choose to support their chaplain by all worshipping in the same place, and in uniform. Other units encourage members to attend the church or synagogue of their choice in uniform. This is an excellent opportunity to take the message of aerospace to non-CAP members. For chaplains, it is also an excellent opening for telling their religious bodies about the importance of moral leadership in CAP.

b. Other Aerospace Education Activities. As highly educated people who are also accomplished speakers, chaplains are naturals to supplement the work of unit aerospace education officers. Depending on the chaplain's areas of interest, the chaplain might volunteer to teach some of the internal aerospace education courses (i.e., courses for CAP cadets or seniors). When communities are debating local airport usage, chaplains could well participate in both the debate and in informational activities for the community as a whole. Since many clergy belong to civic organizations, CAP chaplains can volunteer to present programs on aerospace education (for example, some of the spin-offs of aerospace technology) to the organizations to which they belong. With only minimal investment of time the chaplain can affect public support for the unit in powerfully positive ways.

4-2. Cadet Program. Some 25,000 young men and women between the ages of 13 and 18 are members of the CAP Cadet program. CAPM 50-16, *CAP Cadet Training Program*, provides complete guidance on the cadet program. It should be in every CAP chaplain's library. This section affords only the briefest outline of the program.

The cadet program, like the senior training program, is divided into training phases. For the cadets, each phase is composed of achievements which, when successfully completed, result in advancement in rank and responsibility. Phase One is the basic introduction to CAP for cadets as well as for seniors. Phase Two consists of all the "enlisted" ranks for cadets. Upon successful completion of Phase Two, cadets are eligible for the Billy Mitchell Award and entry into Phase Three, the cadet officer ranks. Phase Four is for Spaatz Award cadets.

According to CAPM 50-16, there are five factors common to all 15 achievements of the cadet program:

- (1) Participation in varied special activities programs.
- (2) Development of aerospace knowledge, including the total impact of air and space vehicles on society.
- (3) Learning self-discipline through the study of leadership and military training.
- (4) Understanding the moral issues of our time through discussion and debate.
- (5) Becoming and remaining physically fit.

Chaplains, by virtue of their ethical and theological training, are obviously qualified to facilitate the moral leadership discussions. However, they have much more to contribute than simply being once-a-month group discussion leaders. Cadets need trusted adults to whom they can talk as they develop their self-identities. They need tutors for aerospace education subjects. And often they need someone who will believe in them and cheer for them even when they don't believe in themselves. Chaplains who build rapport by being present at every meeting and by actively listening to what the cadets have to say can do all this and more. Being a unit chaplain is truly an exciting and rewarding ministry.

a. Wing Encampments. CAPM 50-16, *CAP Cadet Training Program*, Chapter 8, details the requirements for a wing encampment. Chaplains should know that two of the 40 hours of encampment instruction must be devoted to moral leadership programs. The encampment chaplain is an essential and valuable part of the encampment commander's staff. However, moral leadership is only a small fraction of what an encampment chaplain does. Her/His main job is to keep the commander advised about the morale and overall welfare of the cadets and seniors in attendance. Naturally, to do this job well the encampment chaplain will have to be very active in the overall program. Experienced chaplains frequently say that the best ministry happens after "lights out", when some individual quietly seeks out the chaplain to talk about an issue after all the hustle of the day's activities is over.

All chaplains should be familiar with the materials on chaplain participation in wing encampments included in CAPP 265-4, *Chaplain Service Handbook*. Not only is that

material testable as part of the chaplain training program, it is essential to providing a comprehensive chaplain ministry to wing encampments.

b. Special Activities. "Special activities are designed to provide cadets with incentive and motivation toward greater participation in the program. Special activities broaden the scope of thinking and experience of participants, and contribute directly to knowledge of career opportunities in the military and/or civilian aerospace career fields."³

Chaplains may make their presence felt at special activities in any number of ways. Some may choose to go as senior member escorts (on International Air Cadet Exchange, for example). Both CAPM 50-16 and CAPR 265-1 mention participation in chaplain sponsored conferences as a legitimate special activity for cadets; in these cases, chaplains may function as event sponsors or as escorts. In still other cases the chaplain may function much as he/she would during a normal wing encampment. Whatever the style, chaplain presence at special activities affords the chaplain the opportunity to make a real impact on cadets while enjoying the setting and new experience.

Few chaplains enjoy the luxury of having the time to participate in encampments and special activities in addition to their own professional continuing education. For that reason, unit chaplains need to work closely with their wing chaplain to ensure that all events in their geographical area are properly covered. The principle is simple. If everyone gets involved, no one gets overloaded.

4-3. Emergency Services. By definition, an emergency is not predictable. Most ministers, priests, and rabbis know how to deal with the "normal" emergencies of sudden illness and death. CAP's emergency services component of its mission normally deals with human suffering and anxiety on a much larger scale. This being the case, chaplains need special training to function as effective CAP emergency services team members.

The basic manual for CAP emergency services is, appropriately enough, CAPM 50-15, *Emergency Services*. Every chaplain should become emergency services qualified as soon as possible after completion of this course. The unit emergency services officer should be able to furnish the current requirements for receiving a CAPF 101, *Emergency Services Qualification Card* (often called a "101 card"). To function in any mission capacity the chaplain, like any other senior member, must possess a current "101 card."

To successfully function as a mission chaplain, the chaplain needs specialized training in pastoral care of trauma victims and survivors, in critical incident stress debriefing, and grief ministry. This last area is one most clergy routinely face, but in CAP emergency services there is often a difference. The grieving people (for example, family members of an aircraft crash victim) may be miles from home and their normal support systems.

³ CAPM 50-16, para. 9-1.

Emergency services chaplains need to know how to build a "caring cocoon" around these people until they can be supported by their usual support system.

Sometimes chaplains choose to function in mission capacities other than chaplain. This is a matter of personal preference, as long as the chaplain does not assume any role or position which would in any way compromise his/her pastoral relationship with other CAP members. The chaplain might be a ground team member, for example, but never the ground team commander. However, these functions are always secondary to the chaplain's primary role as mission chaplain.

a. SAR/DR Missions. CAPP 265-4, *Chaplain Service Handbook*, contains a generic checklist chaplains can use whenever they respond to SAR (search and rescue) or DR (disaster relief) missions. They should do so. In real emergencies the pressure to "do something" can be almost overwhelming. Those who try to operate in such circumstances without a checklist frequently forget one or more critical items. During announced SAR or DR drills, those who operate without a checklist sometimes find themselves drifting, without a sense of purpose in the exercise. As the *CAP chaplain Handbook* states in para. 4-2., "only by training at every opportunity as though the situation were real will the chaplain be adequately prepared for real disasters."

Recent research shows that one of the keys to functioning effectively in a disaster situation is the ability to think creatively. The key to being an effective mission chaplain is being able to take the checklist and adapt it to the needs at hand. That comes only through three things: practice, practice, and practice.

b. Radio Communications. CAP has some 21,000 licensed radio stations, making it one of the (if not the) largest non-military radio operations in the world. Chaplains who wish to join this number should consult CAPM 100-1, *Communications*, for the requirements for obtaining a CAPF 76, *Civil Air Patrol Radio Operator's Permit*. CAP communications exist primarily to support the emergency services component of the CAP mission. The regularly scheduled radio networks ("nets") provide essential training to support this function. They also allow for the rapid transfer of time-sensitive information. The various chaplain nets afford chaplains the opportunity pass information of specific concern to chaplains. Participation in CAP radio communications is strictly voluntary, but for those with the interest it can be very rewarding.

CHAPTER 5

MILITARY FUNERAL PRACTICES⁴

The CAP chaplain will rarely be called upon to conduct a military-type funeral. However, for the benefit of those who will need it, this chapter provides the fundamentals. The mortuary affairs officer at the nearest Air Force installation can provide more complete guidance. Throughout this chapter, "church" means any place of worship regardless of denomination or major faith group.

As previously stated, membership in CAP does not by itself entitle a deceased CAP member to military honors. The right to these honors is determined by the deceased's status as an active duty or reserve member of the Armed Forces, or as a retired or honorably discharged veteran of military service. Even in these cases, military honors are not automatic. They must be requested by the next of kin. The CAP chaplain's role will usually be that of the local clergy officiating in services held for a member of their own congregations. The fact that the clergy person is also chaplain of the local CAP unit may lead the family to request the chaplain's assistance in arranging details of the funeral.

A military funeral has all the same goals as its civilian counterpart: to proclaim the victory of faith, to give occasion to pay respect to the deceased, to comfort the family or loved ones, and to serve as a point of remembrance and celebration as the life of the deceased is recalled. However, because the values, needs, and expectations of the military community are unique, the military funeral serves to honor the individual's contribution to the cause of his or her country, and to pay tribute to that person's courage and selflessness. This last is particularly true if the death occurred in the line of duty.

Honoring these unique military values is the function of the marching troops, bugle, twenty-one gun salute, and other distinctive aspects of a military funeral. Although such things may seem strange or even offensive to those outside the military community, they are critically important to the military funeral and its role among military people. To be sure, the military funeral is more than these trappings. Worship, preaching, and pastoral care are all central as we minister to grieving people. Yet in a community which equates the proper military decorum with rendering respect and honor, it behooves chaplains to be fully prepared to conduct military funerals in an orderly and professional way. In short, they must know what to do, when to do it, and how to do it.

The military funeral has three parts: honors at the church, the religious service at the church, and honors at the graveside. The religious service is the same as for any civilian funeral. Chaplains are completely free to conduct their part of these services, including

⁴ Much of the material for this chapter is adapted from "A Chaplain's Handbook of Military Funeral Practices", published by the USAF Chaplain Resource Board in April 1992.

committal at the grave (where appropriate), in accordance with the tenets and practices of their denomination. CAP chaplains may be attired either in uniform or in vestments prescribed by their denomination. If they choose to wear the CAP uniform, they must take special care that it conforms precisely to the standards of CAPM 39-1, *CAP Uniform Manual*. The rest of this chapter will concentrate on the chaplain's role in the honors.

5-1. Standard Honors. Prior to the arrival of the hearse, honorary pallbearers take their position in two facing ranks on opposite sides of the entrance to the chapel (see figure 5-1). They are so arranged that they will assume proper precedence of their grade when they execute the proper facing movement and enter the church, the senior then being in front on the left file and the junior being the last on the right file. The body bearers are assembled in two files in front of the church entrance facing the road. The chaplain stands to one side of the two ranks of body bearers.

As the hearse arrives at the church, all participating personnel come to attention. If the family members are not already inside the church, they are escorted to their seats. When the hearse arrives, the officer/non commissioned officer in charge will give the command "Attention" followed by "Present Arms."

(The reason for the call to attention and present arms is the flag on the remains.) The chaplain follows these and all subsequent commands to salute from the OIC/NCOIC. If in vestments, salute by placing your hand over your heart.

After the hearse is parked, the OIC/NCOIC will give the command "Order Arms." A member of the honors team will open the rear door and the pallbearers will step forward to remove the casket. At this movement the OIC/NCOIC will again give the command to "Present Arms." After the casket is removed from the hearse and positioned to be carried inside the church, drop your salute, step in front of the casket, and precede it into the chapel (figure 5-2). The pallbearers execute the proper facing movement and follow the casket into the church. They are seated on the left front pews of the church (figure 5-3).

At the conclusion of the service, the honorary pallbearers immediately leave the church and again take their positions in two facing ranks outside of the entrance of the church. The body bearers resume their positions preparatory to carrying the casket (figure 5-4). The family and friends follow the casket as it is moved up the aisle, but stop and wait just inside the entrance of the church while the honors are being rendered. Led by the

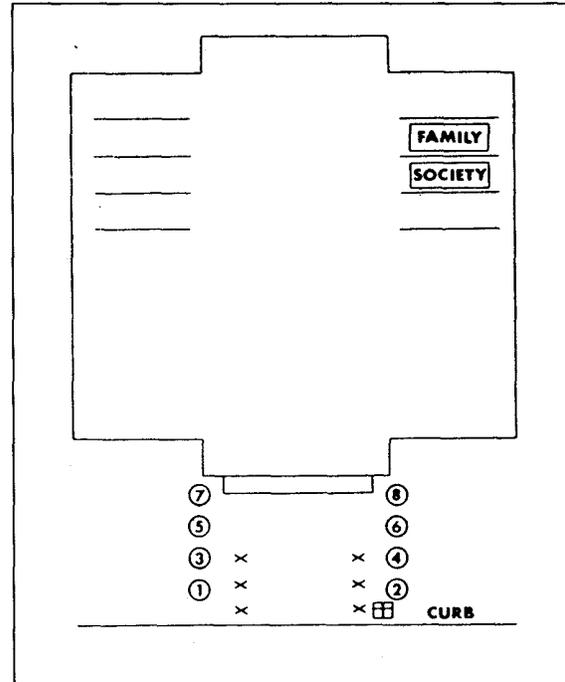


Figure 5-1

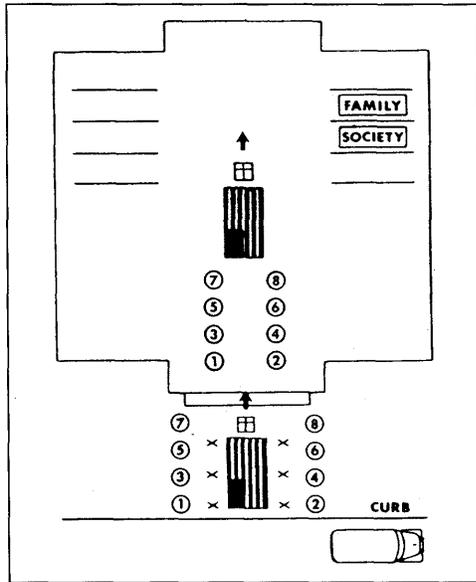


Figure 5-2

chaplain, the body bearers carry the casket from the church and place it in the hearse. As soon as the casket becomes visible in the church entrance, the honorary pallbearers come to the position of attention, render the hand salute, and remain in a "Present Arms" position until the casket has disappeared into the hearse. The body bearers, honorary pallbearers, and bugler (if the bugler is present at the church service) then leave immediately for the cemetery in order to be in place prior to the arrival of the civilian funeral party. Ordinarily the chaplain leads the civilian funeral party to the grave site.

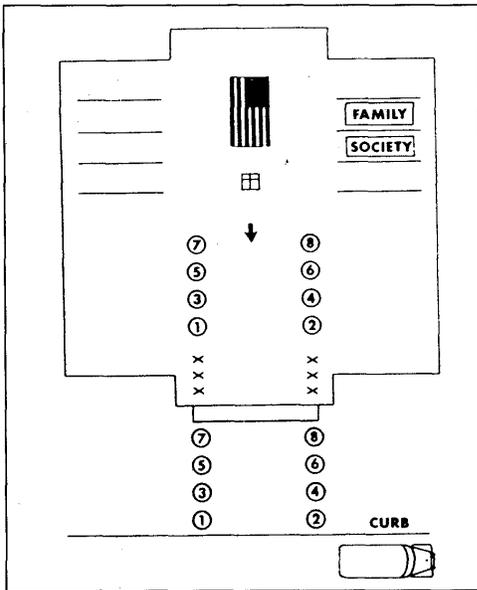


Figure 5-4

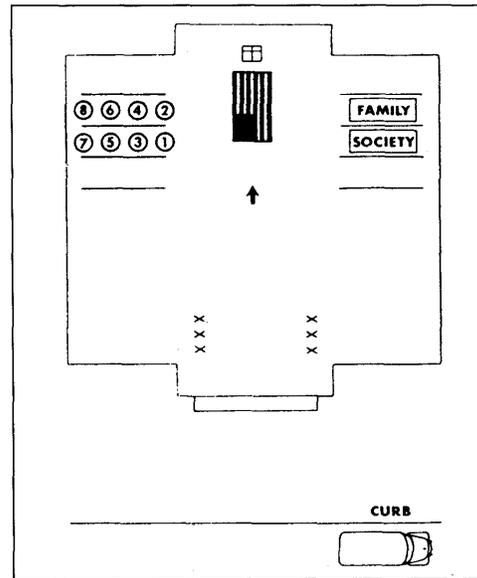


Figure 5-3

At the grave site all participating CAP personnel take their positions and stand at ease until the hearse arrives. Their positions are similar to those taken outside of the church, with the bugler (assuming he is a CAP member and in uniform) taking a position on the left side of the two facing ranks of honorary pallbearers. The chaplain stands in close proximity to the OIC/NCOIC (figure 5-5) and remains there until the family and friends have arrived and departed their vehicles. (Prior to their arrival, the chaplain determines from the funeral

director which end is the head of the grave, which is the place the chaplain stands while conducting the committal service). All come to attention when the hearse arrives. The body bearers move to the rear of the hearse and remove the casket. As at the church, salute when the flag comes into view, then drop your salute and precede the body bearers to the grave. The chaplain assumes his/her position at the head of the grave, allowing enough room for the body bearers to pass. As the casket passes, the chaplain salutes again and holds the salute as the casket is placed on the lowering device over the grave. Drop the salute either in concert with the OIC/NCOIC, who is standing at the foot of the grave, or until the flag has been pulled taut over the casket if there is no one saluting at the foot of the grave (figure 5-6)

When all is ready, the funeral director will advise you to begin the committal service. If the chaplain is in uniform and wearing a hat, the chaplain should remove the hat at this point. If the chaplain wishes to wear a stole over the CAP uniform, it should be put on at this point.

After the committal service is finished, the chaplain replaces his/her hat and removes the stole, takes one step back and salutes. This is the signal for the firing party.⁵ Normally

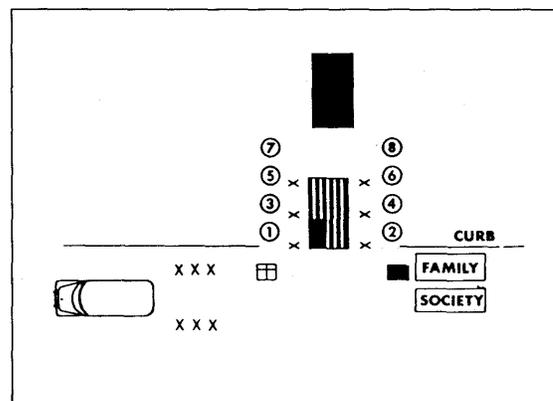


Figure 5-5

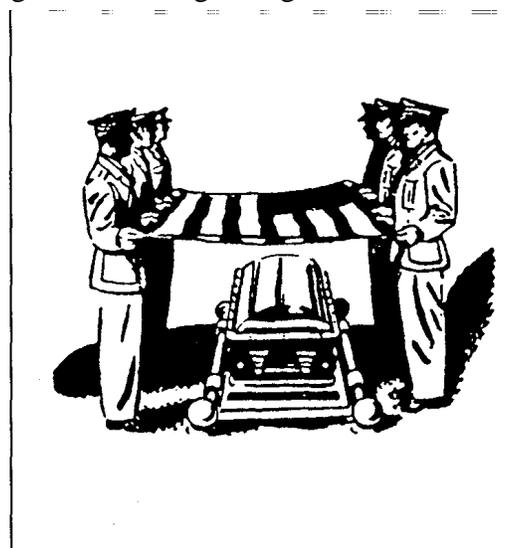


Figure 5-6

⁵ Firing parties are seldom appropriate for CAP services. This material is included in the event the CAP chaplain is working with a military honors team. "Taps" should always be included. If no bugler is available, the best possible recording should be played through a good quality portable player.

the OIC/NCOIC will give audible commands for the firing of volleys so the family can prepare themselves. "Taps" immediately follows the volleys (or the chaplain's salute if there is no firing party). The chaplain holds the salute until the OIC/NCOIC gives the order "Order Arms" at the conclusion of "Taps."

At this time the body bearers fold the flag⁶. The chaplain remains at the position of attention until the folding is complete. There are no firm rules on who presents the flag; this should be coordinated with the OIC/NCOIC prior to the committal service. If the OIC presents the flag, the chaplain remains at attention. If the chaplain presents the flag, she/he should have both hands free to receive the flag from the body bearer. Take the flag firmly and with respect, and hold your position until the NCOIC/AIC salutes the flag one final time and marches off. In presenting the flag to the next of kin, ensure that the long, straight side is closest to him/her. There is no "script" for passing the flag to the next of kin. A brief, simple expression of appreciation on behalf of the United States Air Force and the Civil Air Patrol for services rendered is all that is necessary. For example, "Please accept this flag as a token of appreciation of the United States Air Force and the Civil Air Patrol for faithful service rendered to this country by your husband/wife as a Civil Air Patrol member." It is good pastoral practice to personalize your remarks by including the name and relationship of the individual being honored.

After the presentation, the chaplain, if in uniform, may come to attention and salute the flag as a gesture of respect. This is optional. At this point the chaplain may wish to present any special guests or dignitaries to the next of kin, if it seems appropriate. The service is now complete and the chaplain may minister to family and friends according to his/her normal practice.

5-2. Service for Cremains. When honors are rendered for cremains (ashes), the church service, procession to the grave, and graveside service will be conducted in similar fashion to the complete and standard funeral. Only distinctive features are highlighted here.

When the vehicle arrives at the church, the group comes to attention. The urn bearer carries the urn into the church. The leading flag bearer marches abreast of and to the right of the urn bearer, and carries the folded flag. The other flag bearers march in columns of two behind the urn bearer and leading flag bearer.

Inside the church the urn should be placed on a small stand or table in front of the

⁶ Procurement of the flag is the responsibility of the wing or region liaison officer. In case the deceased CAP member was a former member of the Armed Forces, the flag can be presented to the next of kin. However, at the present time military policy does not provide for donation of a flag to the next to kin in the event that the deceased CAP member was not a member of the military service. In these latter cases, the presentation of the flag will be omitted. The flag will be procured, used for the ceremony, and then returned to the source of procurement.

chancel, with the folded flag beside it. The urn bearer and flag bearers will take their seats in the left front pew of the church (see figure 5-3).

After the chaplain concludes the service, he/she leads the procession out of the church. The urn bearer and flag bearers escort the cremains and flag out of the church.

At the grave site the honors precede as in the standard funeral. The urn bearer places the urn on the lowering device and then joins the flag bearers .in unfolding the flag. **DO NOT BEGIN THE SERVICE UNTIL THE FLAG IS UNFOLDED BY THE FLAG BEARERS AND HELD IN POSITION, WAIST HIGH, ABOVE THE URN. THIS IS THE CHAPLAIN'S SIGNAL TO BEGIN THE SERVICE.** After the committal service, the flag is refolded for presentation to the next of kin. From that point on all honors are exactly as in the standard service.

5-3. Memorial Service. A memorial service may be conducted if the remains are missing (for example, they have not been recovered, or the body has been donated to medical science), or if the funeral service will be conducted in another geographical location. In the latter case, the memorial service affords the local community, including colleagues and/or friends of the deceased, the opportunity to pay their respects.

The service begins with the chaplain, flag bearer (carrying a folded flag), and color guard moving down the aisle of the church in that order. Upon reaching the chancel, the flag bearer places the flag on the table or stand provided for that purpose. Some traditions also include a picture of -the deceased on that same table. The chaplain proceeds directly to the place for conducting the service specified in his/her liturgical tradition. After placing the flag on the stand, the flag bearer moves smartly to the rear or side of the church. Two members of the color guard (the U.S. flag bearer and one guard) move to the right side of the church, while the other two members (the CAP flag bearer and other guard) move to the left side. Both pairs come to a position facing the center aisle. When the color guard is in place, the service may begin.

At the conclusion of the service, the chaplain steps forward and lifts the folded flag from the table. At this time the CAP flag is dipped in salute, and the two members of the color guard render a hand salute if they bear a side arm, or execute "present arms" if carrying rifles. The bugler positioned just outside the church plays "Taps" now.

At the conclusion of "Taps", the chaplain presents the flag (if appropriate) to the next of kin or to some predetermined person who will present it to the next of kin. After the presentation, the chaplain moves to a position to avoid interfering with the color guard's movement.

When the chaplain is in place, the two elements of the color guard move from their positions toward the center aisle. Upon converging, the U.S. flag should be on the right, with the CAP flag to its left. The color guard moves out of the chapel with the chaplain

following. (Note: this is the one time the chaplain does not lead the procession.) The service is now concluded.

5-4. Graveside Service. (Note: This is a separate service, not done in conjunction with a church service.)

If the body is present, the honors are the same as the standard service, except that normally the casket is already in position on the lowering device before the family and friends arrive. The service begins with the body bearers picking up the flag and holding it taunt, waist high (see figure 5-6). On signal from the funeral director, the chaplain begins. The service concludes as in the standard funeral.

If there is no body or cremains, the flag bearer, holding a folded flag, stands facing the table provided for the placement of the flag. When the family arrives at the grave site, the flag bearer places the flag on the table and steps back to a position of attention. The chaplain should escort the family to the grave site, saluting the flag as he/she passes it. Before beginning the service the chaplain may remove her/his hat and place a stole over the uniform, as in the standard funeral. The chaplain should stand near the table with the flag and close by the family, too, if possible. The service concludes as in the standard service. The chaplain or flag bearer presents the folded flag to the next of kin or designated person who will give it to the next of kin. This concludes the service.



CHAPTER 6

ADMINISTRATION

6-1. Structure of the CAP Chaplain Service. At every level chaplains work for commanders. Chaplain channels in CAP, as in the Air Force, are coordination channels only. That means that the way to get something changed in CAP is to route the idea, suggestion, or complaint through command channels, with information copies up the chaplain chain. Figure 6-1 diagrammatically presents that coordination flow.

The Staff Chaplain, HQ CAP-USAF, furnishes the Air Force oversight and assistance to the CAP chaplain service. In the early days of CAP, this USAF chaplain actually ran the day-to-day operations of the CAP chaplain service. The current trend is for the CAP chaplain channels to assume this function. Specifically, the Chief of Chaplains, along with the Deputy Chief of Chaplains, directs day-to-day operations. The National Chaplain Administrative Committee meets usually quarterly to decide on quality of force issues (for example, on whether or not to grant seminary equivalency to a chaplain applicant). The National Chaplain Committee meets at least annually to make policy decisions for the CAP chaplain service, and to recommend general policy changes to the National Executive Committee. The exact composition of these chaplain committees is found in CAPR 265-1, in CAPP 265-4, and in CAPM 20-1, Organization of Civil Air Patrol.

6-2. Advanced Planning. The key to advanced planning is a simple, easy to remember motto: **P⁵ - Prior Planning Prevents Painfully Poor Performance.** Most clergy know this. They have to plan at least to some degree in their church responsibilities. What makes planning in CAP different is the degree of coordination required. Everything must be coordinated. Approvals for all actions must come through appropriate command channels. For example, if this is a wing-wide activity, the wing commander must give approval before the event can even move out of the pre-planning phase. Other staff officers get involved as necessary. For example, all publicity will go through the unit public affairs officer, MSAs (Mission Support Agreements) through the unit administrative officer, and supply requests through the supply officer. Figures 6-2A, 6-2B, and 6-2C outline the planning process according to this three phases: pre-planning, planning, and after action.

The purpose of all this coordination is to ensure that nothing is forgotten and that the mission has the maximum chance of success. Experience in the military proves it works. However, there is a price for quality. The process takes much longer than one might expect. The wise project officer will allow at least half-again as much time for planning as the project might take if he/she were working alone.

One final note on planning concerns protocol. When one is planning an activity and expects to invite outside visitors, the project officer should ensure the invited guests receive a complete schedule of events before arrival. For example, project officers for Chaplain Regional Staff Colleges should send the Staff Chaplain, HQ CAP-USAF, and the Chief of

Chaplains, CAP, a copy of the staff college schedule, uniform requirements, etc., as soon as possible after these details are finalized. Unit chaplains inviting the wing or group chaplain to a local activity should show the same courtesy to the wing chaplain. Many units have protocol officers. They will be glad to help. If no protocol officer is available, more experienced CAP chaplains may be able to give protocol guidance.

6-3. Correspondence. CAPR 10-1, *Preparing and Processing Correspondence*, specifies the correct format for CAP correspondence. There is only one change to the basic regulation of which chaplains should be aware. In accordance with CAPR 265-1, chaplains always use the title "chaplain", never their rank, as their official title. A salutation might be:

Dear Chaplain Jones,

rather than:

Dear Lt Col Jones.

Writers may also use religious titles (Father, Brother, Pastor, Rabbi, etc.) if those are known (for example, "Dear Rabbi Cohen"). Likewise, the official closing always includes the title "chaplain" in the signature element. If the correspondence is staying within CAP channels, the title and rank may both be abbreviated:

JANE C. DOE, Ch, Maj, CAP

Unit Chaplain.

If the correspondence is going outside of CAP channels (for example, to a church official), the title should be spelled out:

JANE C. DOE, Chaplain, Major, CAP

Unit Chaplain, Boondocks Cadet Squadron

Current formal English usage dictates two changes in style from what many clergy learned in school. First, language in all correspondence, reports, and publications should be as gender-neutral as possible. Second, writers should use active voice. For more complete guidance on usage and grammar, chaplains should consult one of the major style manuals (for example, Turabian's, University of Chicago, American Psychological Association, etc.).

6-4. Chaplain Reporting. The heart of the CAP Chaplain Service vision, being the world's best volunteer chaplaincy, is providing Total Quality Ministry (TQM). This is more than a slogan. It is a way of doing business day to day. To put the matter very bluntly, if it is not reported, it did not happen, and if it did not happen, the chaplain has no reason for being in CAP. Chaplain reporting exists for the sole reason of letting our shareholders (those who have a stake in our being chaplains) know what we did and how well we did it. Reporting provides the metrics (measuring devices) by which "quality" is both defined and measured..

Chapter 3 of CAPP 265-4 gives a more complete discussion of the necessity for reporting. That same chapter provides complete instructions for completing the CAP Form 34, *Chaplain Statistical Report*, which is the basic tool for reporting CAP chaplain activities. Wing and region chaplains use CAP Form 34a, *Wing Chaplain's Report*, to submit consolidated reports to National Headquarters.

Figure 6-3 contains a sample CAPF 34. All unit chaplains should submit one copy for each unit they serve to their wing chaplains. The Personal Info area of the form should be filled in completely every time on every form. The Training area is cumulative. Chaplains report all their formal CAP training every time in that area. All other areas of the form contain information just for the reporting period. The back of the form is deliberately left blank. Chaplains should use the back for any notes of interest or comments they may have. The key to using the form as intended is to remember that CAPF 34 is a wing chaplain's management tool. Chaplains should include everything the wing chaplain needs to know to lead and manage the total wing chaplain program more effectively. When in doubt, record it.

National Headquarters never sees the CAPF 34s. The Staff Chaplain's office does not need that much detail. However, an excellent, though unofficial, use of the CAPF 34 is for chaplains to send a copy to their endorsing officials each time. Endorsers need to know about the Total Quality Ministry happening in CAP so they can support that ministry.

6-5. Chaplain Management Transmission File. A management transmission file is a tool for ensuring continuity ("corporate memory") in the chaplain program. With one exception (noted below), the file stays with the unit even when a chaplain leaves so that a new chaplain can pick up where the previous chaplain left off, even if there is a long break in service. Overall guidance for maintaining files is located in CAPR 10-2, *Files Maintenance and Records Disposition*. The unit administrative officer may be of additional assistance.

The following list of items for the chaplain management transmission file applies to all units. Wing and region chaplains will need to include a few more items in their transmission files. Those additional items are covered in CAP 221-A, *Chaplains Helping Chaplains*.

- a. Copy of CAPR 265-1, *CAP Chaplain Service*
- b. Copy of CAPP 265-1, *Civil Air Patrol Chaplain Service*
- c. Copy of current *Values for Living* curriculum
- d. Copy of current *Ethics for Command* curriculum
- e. Copy of CAPP 265-4, *Chaplain Service Handbook*
- f. Copy of CAPP 265-6, *Guide for the CAP Moral Leadership Program*
- g. File of completed CAPF 34, *Chaplain Statistical Report*
- h. Copies of *The Transmitter* (newsletter) from the Staff Chaplain's office
- i. Copies of the wing chaplain's newsletter
- j. Copies of all professional (not personal) correspondence sent to or received from higher headquarters (wing, region, or national)
- k. Project folders for chaplain activities (including after action reports)
- l. The goals, objectives, and metrics for the current year's unit chaplain program

The one required item of the chaplain management transmission file which is never left behind is the file of completed CAP Forms 48, *Religious Interview Guide* (see Figure, 6-

4). Once completed, the information on this card is confidential and may not be released to anyone other than the individual who provided the information without the express written permission of that individual. Inspectors may ask to see evidence that the chaplain does maintain a file of current CAP Forms 48 and that they are kept confidential. Inspectors may not see the cards themselves. This is true even for other chaplains who may be on staff assistance visits. CAP Form 48 was created to provide a tool for establishing a pastoral relationship between the unit chaplain and the members of the unit. When the chaplain leaves the unit, he/she destroys all existing CAP Forms 48 before leaving. As members leave the unit, the chaplain destroys that member's CAP Form 48.

Computer literate chaplains may wish to store the information from the CAP Form 48 interviews in a computer database. This is quite acceptable as an option, as long as certain precautions are taken. The data file should contain, as a minimum, the same record fields as the card form of CAP Form 48 (the chaplain may add additional fields to customize its use, if desired). The data file must be kept on a floppy disk which remains under the physical control of the chaplain to prevent unauthorized access or tampering. Ideally, the file should also be password protected. Any reports or paper copies of the data file must be protected just as the card versions of CAP Form 48 would be. The Staff Chaplain strongly suggests that chaplains exercising this option enter one dummy record in their file which can be produced for inspectors to prove that they do indeed meet the criteria without violating anyone's confidentiality.

Not required but highly suggested is the current copy of the USAF Chaplain Service Visual Information Library guide. The guide is distributed on a 3.5" computer disk which can be installed on any IBM-compatible computer with a minimum of 425K available RAM. Copies of the Visual Information Library guide are mailed directly to each CAP region chaplain and to every active duty Air Force chapel. They may be freely copied for local CAP unit use from either of these sources. Films procured from the USAF Chaplain Service Institute Visual Information Library may not be loaned to local churches, civic groups, or educational groups. Unit chaplains who are unable to obtain a copy of the current disk from other sources may contact the Staff Chaplain's office for further assistance.

6-6. Inspections. Inspections are covered in CAPP 265-4. That same publication includes the checklist that the HQ CAP-USAF Inspector General's office uses to inspect the CAP wing headquarters, and to provide staff assistance to CAP region headquarters. All inspections of CAP units are conducted under the guidance of CAPR 123-3, Civil Air Patrol Inspection Program. They are quality management tools used by higher headquarters. If the administrative end of the chaplaincy is kept up to date on a routine basis, preparing for an inspection should be only a minor inconvenience at worst. Indeed, chaplains who have mastered the Core Processes at their level should welcome these inspections as opportunities to show and tell "them" what wonderful ministry is happening in the unit. The world's best volunteer chaplains deserve proper recognition.

6-7. CAP Chaplain Promotions and Awards. CAPR 35-5, *CAP Officer & Noncommissioned Officer Appointments and Promotions*, governs both the rank to which chaplains are initially appointed and the time-in-grade criteria for subsequent promotions. CAPR 265-1 states that chaplains must successfully complete this course to be eligible for promotion beyond their rank of initial appointment. It also states that they must complete the next course, CAP 221-A, *Chaplains Helping Chaplains*, to be eligible to serve at wing or region level. Chaplains should note that once a chaplain is appointed, promotion procedures are the same for them as for other CAP senior members.

There are two national awards for chaplains: The Thomas C. Casaday Unit Chaplain of the Year Award, and the CAP Chaplain of the Year Award. Nomination packages are due to the Staff Chaplain's office at National Headquarters not later than 15 March each year. The recipient of each award is usually announced during the next National Board meeting that year.

a. Casaday Unit Chaplain of the- Year Award. This award is given for outstanding chaplain ministry at the squadron level. The letter of nomination should include the following information:

Name, rank, and SSAN of the chaplain nominated; his/her unit of assignment; number of years in CAP, previous CAP assignments, civilian education, military experience (if applicable), civilian service, civilian and CAP awards and honors, professional memberships, professional expertise.

The narrative should do more than overflow with glowing platitudes. It should contain evidence of quality in most of the following areas:

Activities in CAP, recruiting, training and participation, professional continuing education, moral leadership programs for cadets and seniors, attendance at CAP functions, regularity at submitting required CAP reports, counseling seniors and cadets, interviewing each squadron member, maintaining proper records, participating in exercises and missions, conducting or arranging for religious services, any other accomplishments.

In short, this individual is one being held up to the entire Civil Air Patrol as embodying Total Quality Ministry at a squadron level.

b. CAP Chaplain of the Year Award. This award is given for outstanding chaplain ministry at group, wing, region, or national levels. Nominees must have been CAP chaplains a minimum of five years. The letter of nomination should contain the same basic identification information as the Casaday Award nomination:

Name, rank, and SSAN of the chaplain nominated; his/her unit of assignment; number of years in CAP, previous CAP assignments, civilian education, military experience (if applicable), civilian service, civilian and CAP awards and honors, professional memberships, professional expertise.

However, since the CAP Chaplain of the Year Award is given for the ministry of management, the evidence of Total Quality Ministry should focus on the nominee's proven leadership ability:

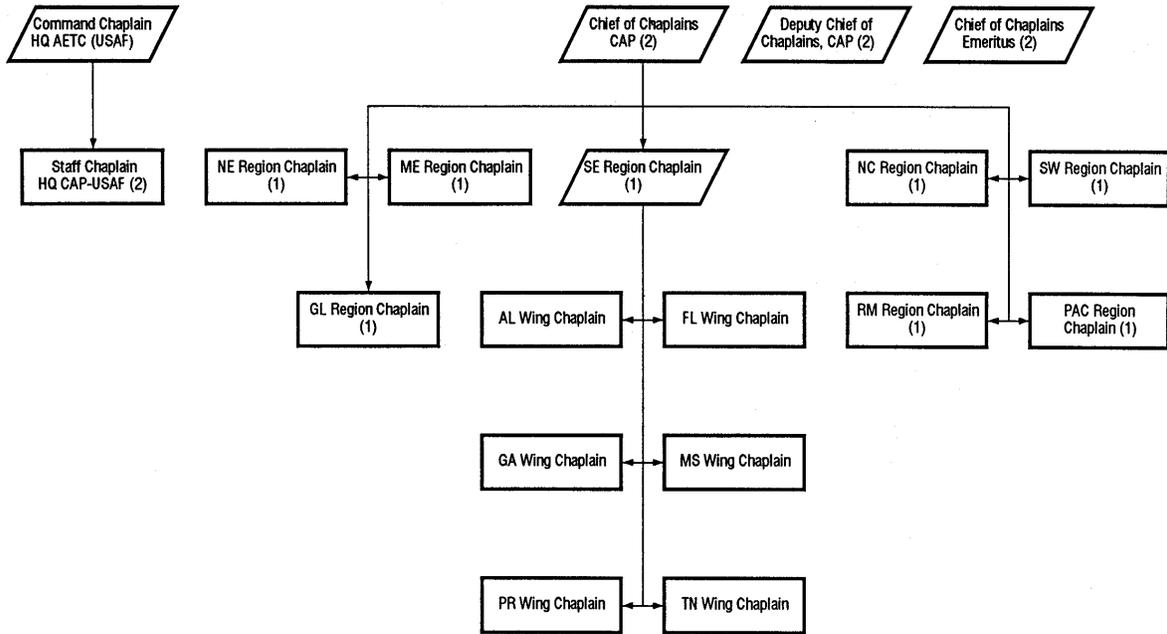
Attendance at wing conferences and wing chaplain conferences, region conferences and region chaplain conferences, National Board meetings and National Chaplain Seminars; leadership in exercises and missions; leadership in CAP training courses (eg., Level I clinic); timely and regular submission of required CAP reports; participation in unit meetings; active support of the Moral Leadership program; ability to recruit and retain CAP chaplains; participation in encampments and special activities for cadets and seniors; ability to work effectively with commanders and staff, both cadets and seniors; leadership in the civilian community.

This chaplain is not simply a "worker bee." This chaplain inspires others to follow his/her lead.

The National Chaplain Committee may establish other awards for CAP chaplains who excel in Total Quality Ministry. The criteria for these awards will be published in the *Transmitter* as they are established or changed. Whatever these awards may be, they will reflect the changing vision of the National Chaplain Committee about the needs of CAP and the emphasis that should be placed on one or more of the Core Processes.



CAP Chaplain Organizational Structure.



LINES ARE LINES OF COORDINATION ONLY. Chaplains at every level work for their respective commanders.

(1) National Chaplain Committee (NCC) Members.

(2) NCC and National Chaplain Administrative Committee (NCAC) Member.

Figure 6-1

CHAPLAIN PROJECT PRE-PLANNING

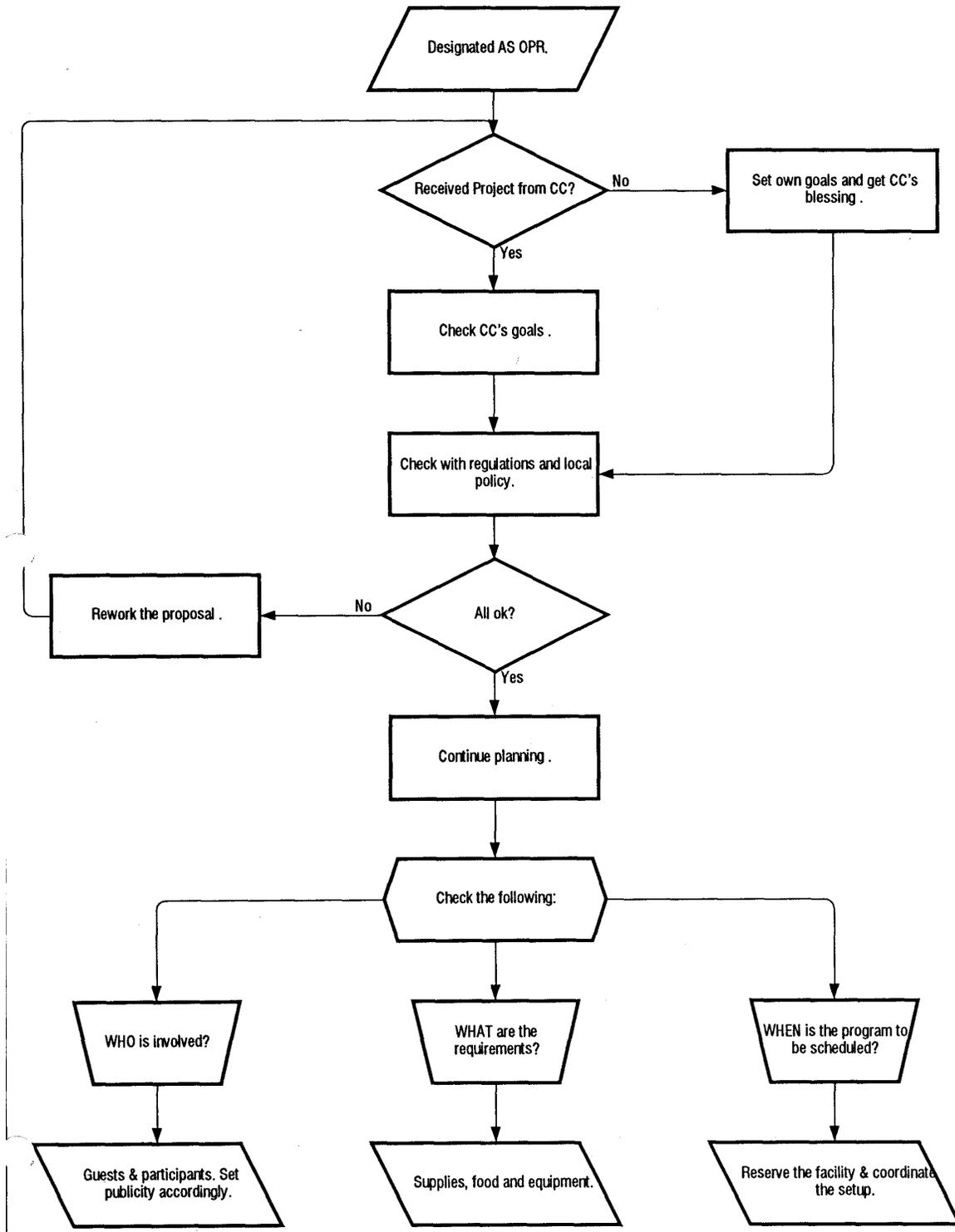


FIGURE 6-2A

CHAPLAIN PROJECT PLAN ACTION PROCESS

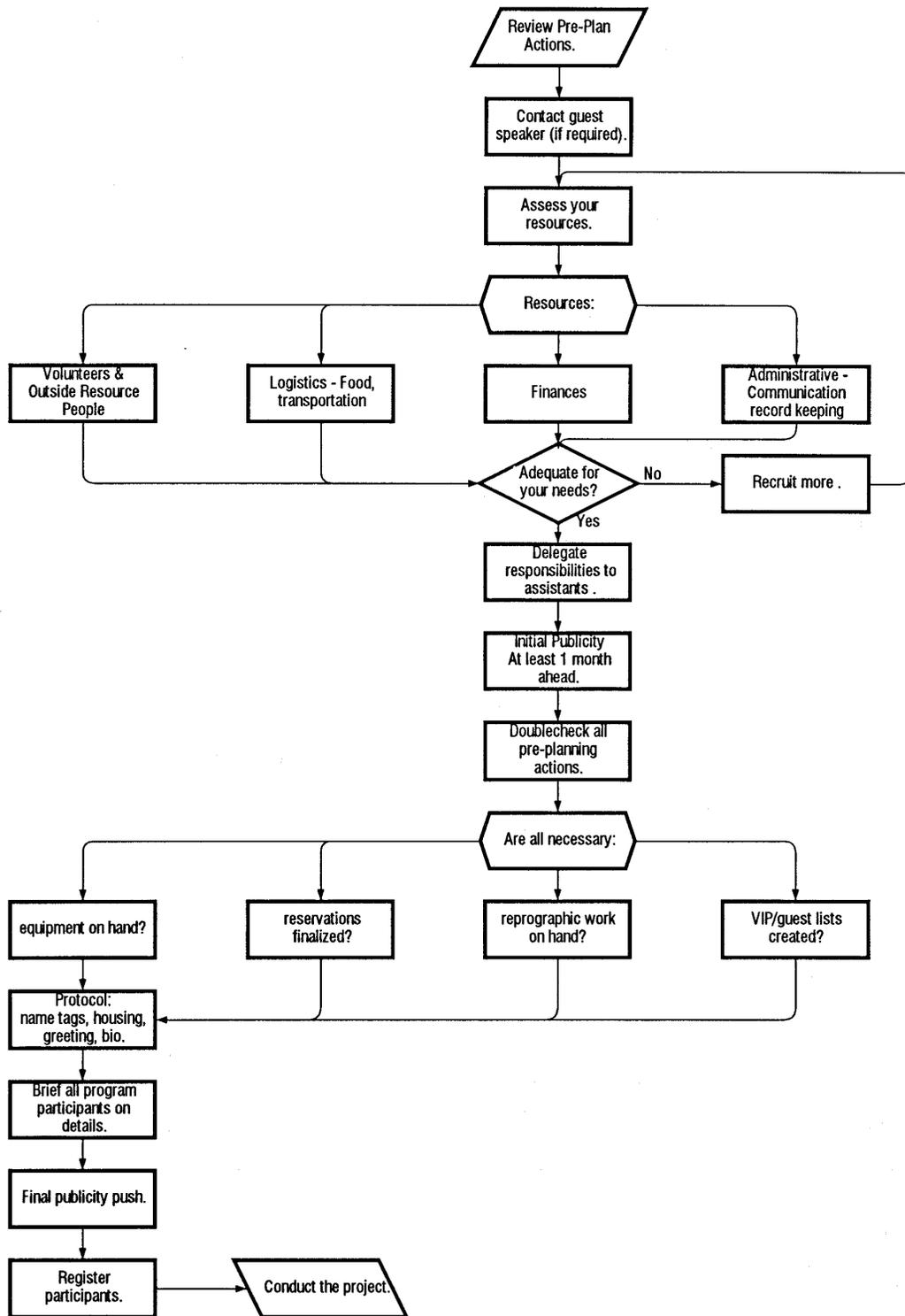


FIGURE 6-2B

CHAPLAIN PROJECT AFTER ACTION

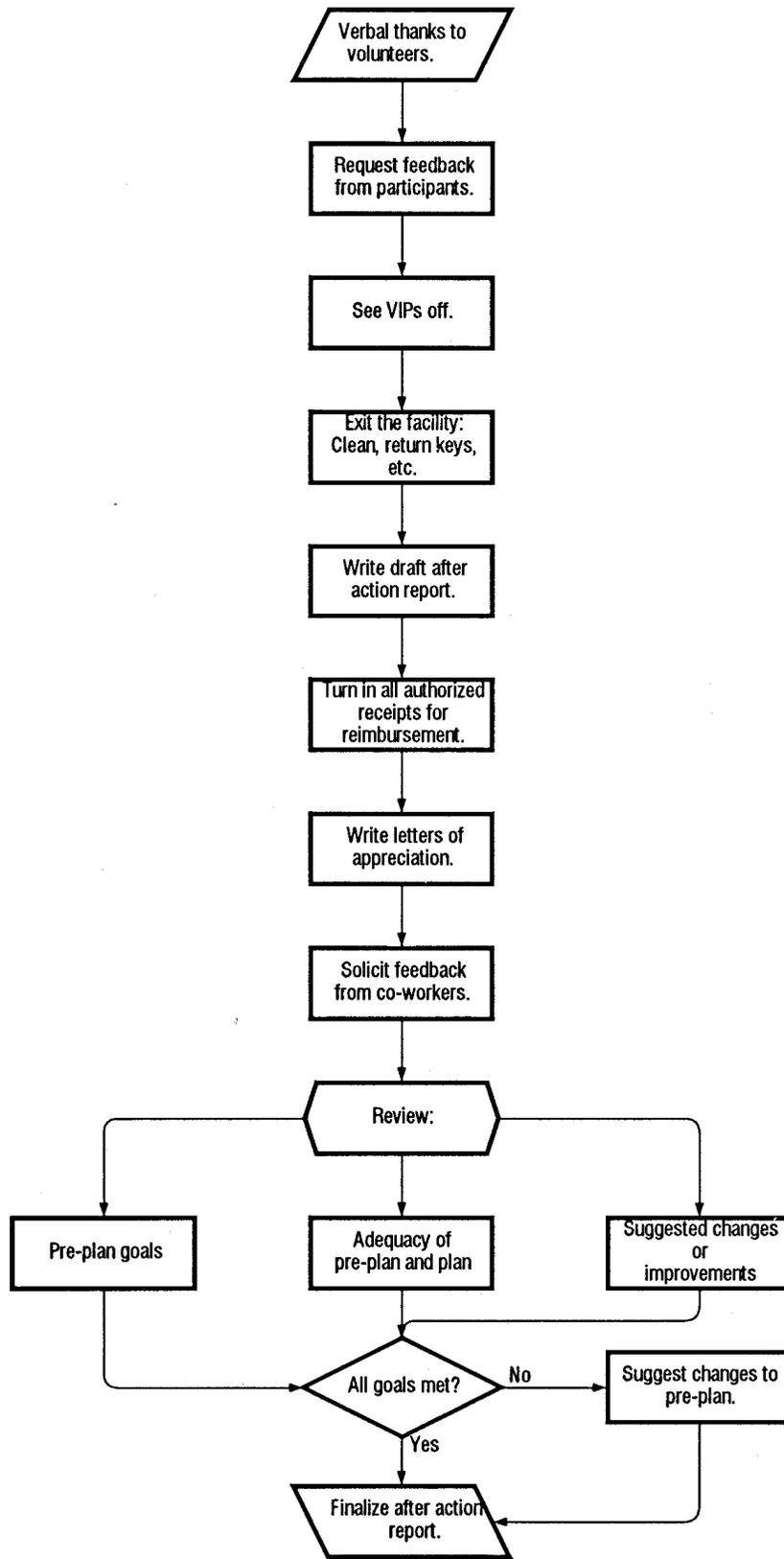


FIGURE 6-2C

DATE:

CHAPLAIN STATISTICAL REPORT

CHARTER NO.

Personal Info

NAME: LAST	FIRST	M.I.
ADDRESS: STREET	P.O. BOX	ROUTE
CITY	STATE	ZIP CODE
OFFICE PHONE: ()		
HOME PHONE: ()		
CELLULAR: ()	CAPSN:	
PAGER: ()	CAP GRADE:	
FAX: ()		
CAP CALL SIGN:		

<input type="checkbox"/>	CAP Appointed
<input type="checkbox"/>	CAP Visiting
<input type="checkbox"/>	Visiting CLERGY
<input type="checkbox"/>	Military/VA
<input type="checkbox"/>	OTHER

(Unit Commander or Education Officer: Complete Moral Leadership, Charter, Dates only.)

Activities

	No.	Total Attended
CAP Meetings		
Staff Meetings		
CAP Promotional Activities		
Presentations to Non-CAP Groups		
Encampment		
Wing/Reg/Nat'l Conference		
Mission Activities		
Reg Radio Net		
Chaplain's Net		

Professional

TYPE	NO.	ATTENDANCE
Interviews		
Counseling		
Home/Hosp Visits		
Prayers		
Worship Services		
MORAL LEADERSHIP		
Number		Attendance
USAF CHAPLAIN FILMS USED		
Number		Attendance

Training

COURSE	YEAR COMPLETED
Chaplain Level I (221)	
Chaplain Level II (221-A)	
Chaplain Staff College	
National Staff College	
Sr Cert of Proficiency	
Sr: Loening: Level III	
Sr: Garber: Level IV	
Sr: Wilson: Level V	
Other:	

OTHER ACTIVITIES (Staff, RSC, NSC, etc.)

-
-
-
-

(Additional Comments/Activities on other side)

MILES DRIVEN/FLOWN	HOURS SERVED
COSTS INCURRED: \$	

Signature	Date
-----------	------

FIGURE 6-3

LAST NAME - FIRST NAME - MIDDLE INITIAL		CAPSN	GRADE	DATE ENTERED CAP	DATE OF BIRTH	SEX: <input type="checkbox"/> M <input type="checkbox"/> F
POSITION: <input type="checkbox"/> CADET <input type="checkbox"/> SENIOR		UNIT	DENOMINATION		NAME OF HOME CHURCH/SYNAGOGUE	
RESIDENCE ADDRESS <i>(Number, street, city and state)</i>		RESIDENCE PHONE NO.		NAME AND ADDRESS OF PASTOR/RABBI		
NEXT OF KIN		RELATIONSHIP				
ADDRESS OF NEXT OF KIN <i>(Number, street, city, and state)</i>		PHONE NUMBER		ATTENDANCE <input type="checkbox"/> REGULAR <input type="checkbox"/> SELDOM <input type="checkbox"/> NONE		
BUSINESS <i>(For seniors only)</i>		BUSINESS PHONE NO.		REMARKS/RELIGIOUS ACTIVITIES INVOLVED IN		
SCHOOL <i>(For cadets only)</i>		GRADE				
HOBBIES OR CLUBS						
MORAL LEADERSHIP COURSE COMPLETED <input type="checkbox"/> YES		DATE				
RATINGS <i>(Check appropriate block(s))</i>						
<input type="checkbox"/>	PILOT	<input type="checkbox"/>	DRILL TEAM			
<input type="checkbox"/>	OBSERVER	<input type="checkbox"/>	INTERNATIONAL CADET EXCHANGE			
<input type="checkbox"/>	RADIO OPERATOR	<input type="checkbox"/>	JET ORIENTATION COURSE			
<input type="checkbox"/>	CERTIFICATE OF PROFICIENCY	<input type="checkbox"/>	SPECIAL AWARD/OTHER <i>(Use Remarks)</i>		DATE OF INTERVIEW	

CAP FORM 48
FEB 82

Previous editions are obsolete

HQCAP(92-0412)15M

RELIGIOUS INTERVIEW GUIDE

FIGURE 6-4

APPENDIX A**A SAMPLE ORDER FOR AN INTERFAITH WORSHIP SERVICE**

Invocation [Address Deity with terms such as "O God of all Nations", "O Ruler of All", etc.

Conclude the prayer with "In your holy Name we pray", "Through Your love and mercy we pray", or simply "Amen."]

Scripture Sentences/Call to Worship [A responsive reading from the Psalms or a quotation from the Hebrew scriptures is most appropriate.]

Hymn [Hymn text should be either patriotic or based on attributes of God such as Creator, Sustainer, etc. A few suggested titles: "O Beautiful, For Spacious Skies", "Praise to the Lord, The Almighty", "Come, Ye Thankful People, Come", "This Is My Father's World", "Lord, Guard and Guide the Men Who Fly" (or the CAP Hymn set to the same tune), or "My Country, 'Tis of Thee]

Scripture Reading [A reading from the Psalms or a quotation from the Hebrew scripture is most appropriate.]

Prayer for the Nation or for Civic Leaders

Message

Hymn

[See the suggestions above]

Benediction

[See the comments above the Invocation, above]

Appendix A (con't)

A BRIEF SAMPLE ORDER FOR A GENERAL PROTESTANT SERVICE

Hymn	Scripture Lesson(s)
Call to Worship	Prayer(s)
Invocation	Presentation of Offerings
Responsive Reading	Response (eg., Doxology)
Prayer of Confession	Sermon
Assurance of Pardon	Hymn
Lord's Prayer	Benediction
Hymn	
Anthem or Special Music	

A SAMPLE ORDER FOR AN INTERFAITH MEMORIAL SERVICE

[Most of the comments on the Interfaith Service, above, apply here as well]

Opening Sentence
[Suggest Deuteronomy 33:27a; Psalm 27:1; or Isaiah 35:4]

Hymn

Invocation

Responsive Reading

Special Music

Scripture Lessons
[Some suggestions: one of the Psalms; Isaiah 2:2-4; Isaiah 40:1-5; Isaiah 40:9-11]

Address

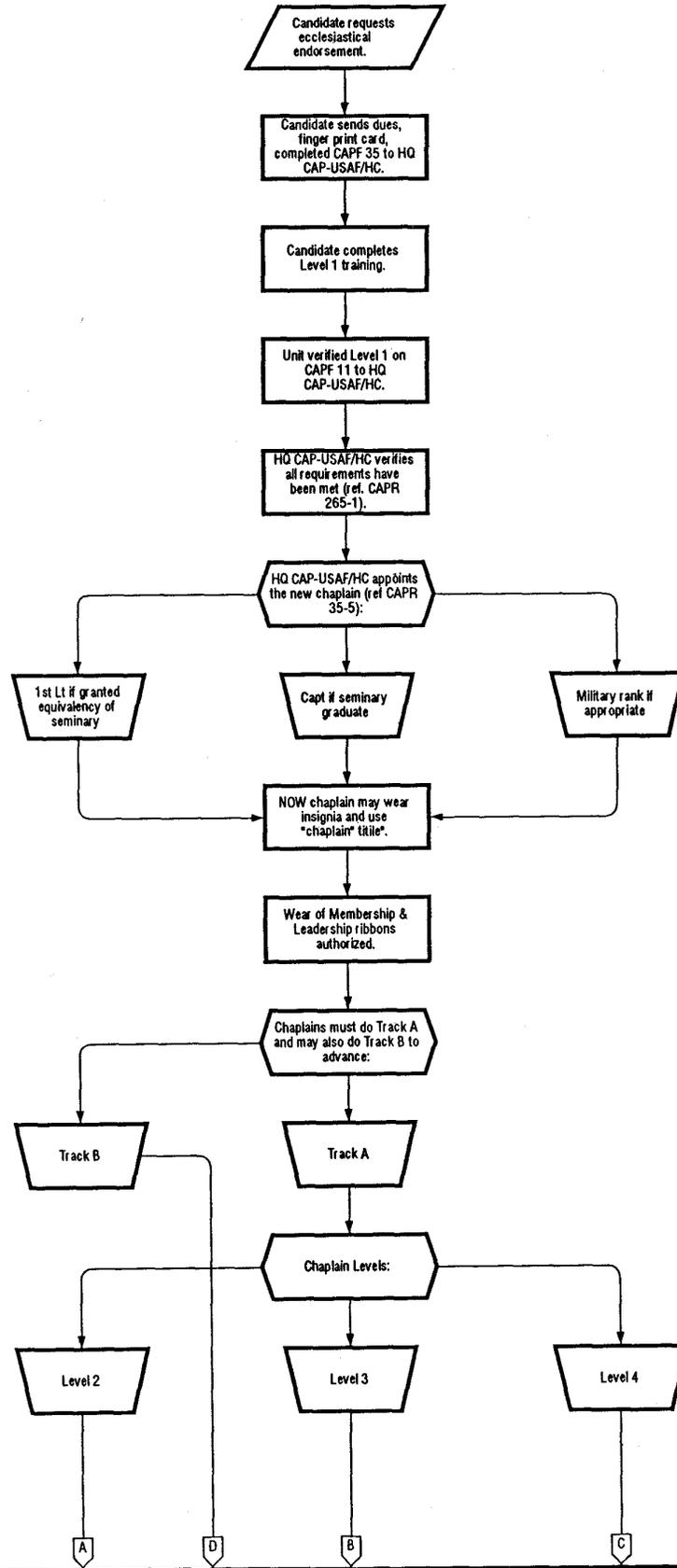
Moments of Silence

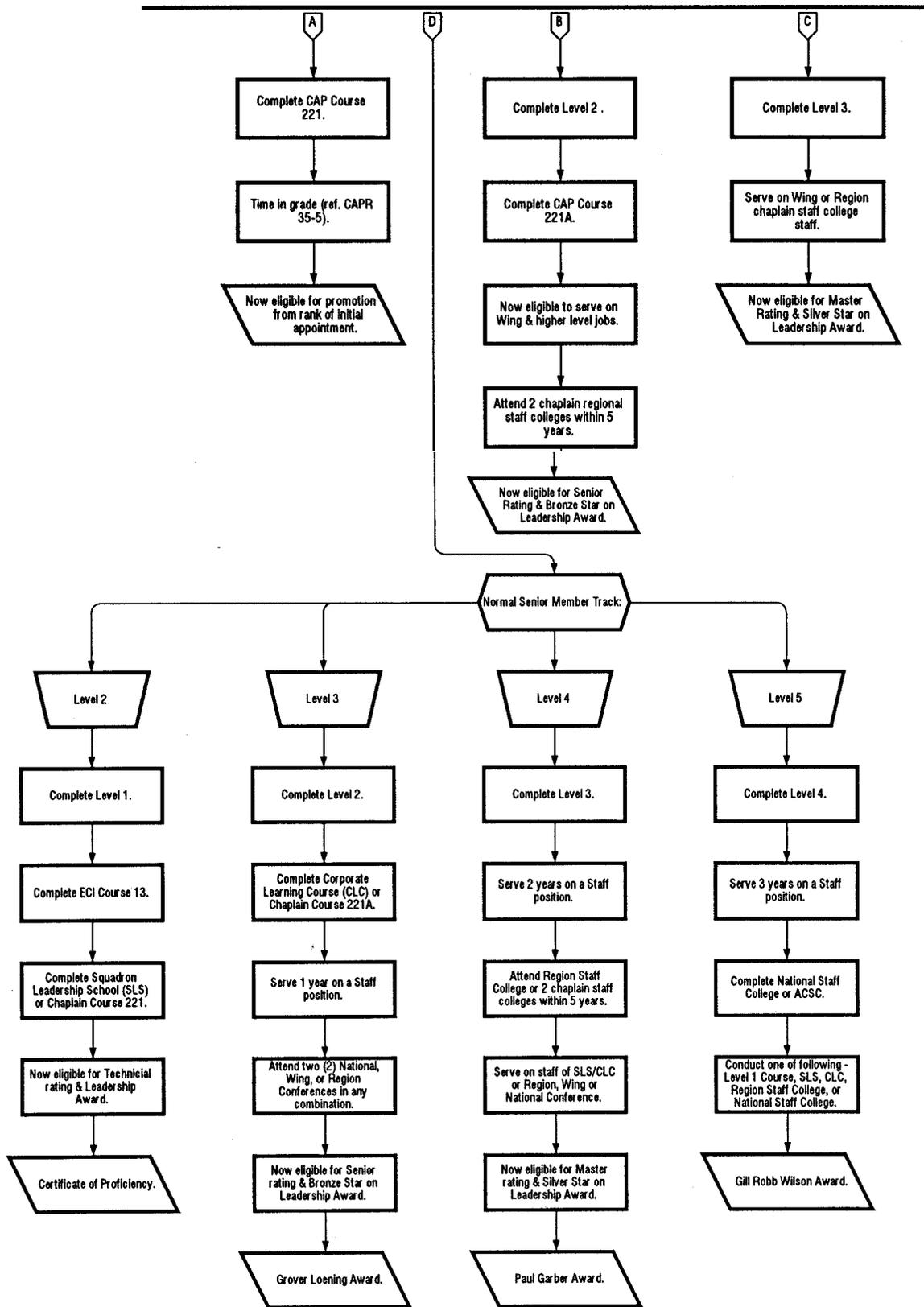
Taps

Hymn

Benediction

APPENDIX B - CAP CHAPLAIN TRAINING TRACK





The material is taken from CAPR 35-5 and CAPM 50-17. Consult those references for more complete information. Changes to the primary references take precedence over this diagram.

APPENDIX C HISTORICAL INFORMATION

CAP Chaplain Chronology

- 1941 CAP attached to the Office of Defense.
- 1943 CAP attached to the Army Air Force.
- 1946 Federal charter given to CAP.
- 1947 "The staff of each CAP unit was filled by a volunteer clergyman ...active duty Army chaplains served CAP members who were in flight and pre-flight training." (*Air Force Chaplains, Vol II*).
- 1950 Ch, LtCol, Robert P. Taylor, USAF, was assigned as the first National Chaplain. Chaplain Corps organized. National Headquarters chaplain staff included one Air Force enlisted and a secretary.
- 1951 First National CAP Chaplain Conference, Boning AFB, Washington, DC. Attended by 144 chaplains. For the first time CAP chaplains wore the same insignia as Air Force chaplains.
- 1952 Use of USAF Reserve chaplains for several summer encampments.
- 1953 First National Chaplain Committee: LtCol Harold H. Maxwell, LtCol, Albert Plotkin, Col James E. O'Connell, Col James R. Adams, Col Walter A. Markowicz, Col Robert M. Shaw, Col Robert C. Smoot, Col Herbert H. Stahnke, and LtCol Willis J. Lewis.
- 1957 Decision that all summer encampments must have a chaplain.
- 1958 Point credit for USAF Reserve participation in CAP defined.
- 1962 *Operation Countdown*, a basic moral leadership text, published.
- 1965 A chaplain handbook published and distributed.
- 1967 CAPR 35-5, *CAP Officer and Noncommissioned Officer Appointments and Promotions*, set the rank for initial appointment for all professionals in CAP, including chaplains.
- 1967 National Headquarters CAP moved to Maxwell AFB AL.
- 1969 First National Laboratory on Ministry to Youth held at Air University, Maxwell AFB

- AL. Over 200 chaplains, 100 cadets, 50 college students attended.
First female chaplain appointed: Rev. Phyllis Keller Ingram, Congregational Church, Greenfield, MA.
- 1971 CAPR 265-1, *CAP Chaplain Service*, revised, clarified privileged communications between chaplains and CAP members.
Yearbook of American and Canadian Churches established as the authorized directory for ecclesiastical endorsing agencies.
First Sunday in December designated as CAP Sunday.
- 1972 Ch, Col, Ralph Pace, USAF, CAP National Chaplain, gained official approval for CAP chaplains to join the Military Chaplains' Association.
Values for Living, Part I, the moral leadership program curriculum, was published.
- 1974 Thomas C. Casady Outstanding Unit Chaplain Award was established. The award, to be presented annually, is a silver cup (kept at the Director of Chaplain Services' Office) with the recipient's name engraved on it.
CAP Chaplains' office received the Valley Force Freedom Foundation's Honor Award for its *Values for Living* curriculum. Five USAF Reserve chaplains assigned to the Director of Chaplain Services' office for three weeks annually to develop and write *Values for Living*. Ch, LtCol, Frank Ebner, USAFR, chaired the group.
- 1976 CAP-USAF Chaplain Film Guide was compiled and distributed to CAP chaplains.
- 1978 First annual National Commander's Prayer Breakfast held by Been Thomas C. Casaday, CAP, at the Hyatt Regency, Phoenix AZ.
- 1980 Titles of chairman and vice chairman of the National Chaplain Committee were changed to the Chief of Chaplains, CAP, and Deputy Chief of Chaplains, CAP.
- 1981 Change in ecclesiastical endorsement procedures to keep CAP in line with the Armed Forces Chaplains' Board (AFCB). Organizations listed by AFCB, rather than included in the *Yearbook of American and Canadian Churches*, to be used.
- 1989 CAPR 265-1, *CAP Chaplain Service*, revised to clarify appointment standards and to specify the qualifications for "visiting clergy."
- 1994 CAPR 265-1, *CAP Chaplain Service*, revised to reduce the number of pages and to give wing chaplains greater latitude in designing their programs.
CAPP 265-4, *Chaplain Handbook*, published to define Total Quality Ministry, and outline the core processes of the CAP chaplain service.
USAF Chaplain Service Institute produced film guide on computer disk and distributed the disk to CAP region chaplains for distribution to subordinate units.

Recipients of the CAP Chaplain of the Year Award

- 1981 Ch, LtCol, George J. Rennard, CAP, Florida Wing Chaplain
- 1982 Ch, LtCol, Chester F. Wrzaszczak, CAP, Pacific Region Chaplain
- 1983 Ch, LtCol, Angel L. Seda, CAP, Puerto Rico Wing Chaplain
- 1984 Ch, LtCol, Harold L. Jarvis, CAP, Pacific Region Chaplain
- 1985 Ch, LtCol, John A. McClure, CAP, Great Lakes Region Chaplain
- 1986 Ch, LtCol, Roger M. Baxter, CAP, Ohio Wing Chaplain
- 1987 Ch, LtCol, Charles L. Wood, CAP, Great Lakes Region Chaplain
- 1988 Ch, LtCol, Eugene B. Elmore, CAP, North Carolina Wing Chaplain
- 1989 Ch, LtCol, David L. Northcutt, CAP, Assistant Southwest Region Chaplain
- 1990 Ch, LtCol, William R. Smalley, CAP, Northeast Region Chaplain
- 1991 Ch, LtCol, John B. Murdoch, CAP, Indiana Wing Chaplain
- 1992 Ch, LtCol, Stanley A. Fisch, CAP, New Jersey Wing Chaplain
- 1993 Ch, LtCol, Jack T. Vaughn, CAP, Kansas Wing Chaplain
- 1994 Ch, LtCol, Kenneth N. Van Loon, CAP, Great Lakes Region Chaplain

Recipients of the Thomas C. Casady Unit Chaplain of the Year Award

- 1973 Ch, LtCol, Edwin J. Homey, CAP, Smyrna Cadet Sq, Delaware Wing
- 1974 Ch, Maj, Alvin J. Stewart, CAP, Puerto Rico Wing
- 1975 Ch, LtCol, William G. DePierro, CAP, Fort Vancouver Comp Sq, Washington Wing
- 1976 Ch, LtCol, Stephen E. Schullery, CAP, Ohio Wing
- 1977 Ch, LtCol, Frank C. Wakins, CAP, Opns & Trng Sr Sq 113, California Wing
- 1978 Ch, LtCol, Edmond C. Schumacher, CAP, Salina Comp Sq, Kansas Wing
- 1979 Ch, Maj, Raymond F. Valle, CAP, Quincy Comp Sq, Massachusetts Wing
- 1980 Ch, Maj, Don C. Bunnell, CAP, Casa Grande Comp Sq, Arizona Wing
- 1981 Ch, Maj, Domingo Velez-Rodriguez, CAP, Clara E. Livingston Comp Sq, Puerot Rico Wing
- 1982 Ch, Maj, Henry E. May, Jr, CAP, Winston-Salem Comp Sq, North Carolina Wing
- 1983 Ch, Maj, George L. Moore, CAP, Palomar Cadet Sq 47, California Wing
- 1984 Ch, LtCol, Royce A. Beacham, CAP, Raleigh-Wake Comp Sq, North Carolina Wing
- 1985 Ch, Maj, Eugene T. Ouzts, CAP, Screaming Eagles.Comp Sq, Arizona Wing
- 1986 Ch, Maj, William S. Koschny, CAP, HQ Group 17, Florida Wing
- 1987 Ch, Maj, David R. Van Horn, CAP, Saline County Comp Sq, Missouri Wing
- 1988 Ch, LtCol, L. Robert Holbrook, CAP, York Comp Sq, Nebraska Wing
- 1989 Ch, Capt, John C. Vaughn, CAP, Greenville Comp Sq, South Carolina Wing
- 1990 Ch, LtCol, Alex H. Mills, CAP, Rome Comp Sq, Georgia Wing
- 1991 Ch, LtCol, James H. Howell, CAP, Coeur d'Alene Comp Sq, Idaho Wing
- 1992 Ch, LtCol, Walter J. Vogel, CAP, Milwaukee Comp Sq, Wisconsin Wing
- 1993 Ch, Maj, Gerald D. Geiger, CAP, Squadron 702, Ohio Wing

1994 Ch, LtCol, Don C. Bunnell, CAP, Golden Armor Comp Sq, Kentucky Wing

Directors of Chaplain Services (USAF active duty chaplains)

1950-1952	Ch, LtCol, Robert P. Taylor
1952-1956	Ch, LtCol, Albert Schiff
1956-1959	Ch, LtCol, Maurice P. Holt
1959-1962	Ch, LtCol, Vernon F. Kullowatz
1962-1964	Ch, LtCol, J. Norman McConnell
1964-1967	Ch, LtCol, George M. Hickey
1967-1970	Ch, Col, Clarence E. Hobgood
1970-1975	Ch, Col, Ralph R. Pace
1975-1976	Ch, Col, Mervyn R. Johnson
1979-1980	Ch, Col, Robert H. Beckley
1980-1985	Ch, Col, Henry L. Spencer
1985-1988	Ch, Col, LV. Tolbert
1988-1991	Ch, Col, Dennis M. Dwyer
1991-1993	Ch, Col, Jimmy A. Roquemore
1993-	Ch, LtCol, C. Wayne Perry

CAPP 221 END OF COURSE EXAMINATION

1. LAPP 221 is a course that: (select one or more)
 - a. is required of all CAP senior members
 - b. introduces CAP chaplains to the CAP chaplaincy
 - c. replaces Level One training for CAP chaplains
 - d. uniquely addresses the CAP chaplain service

2. In a pluralistic environment, such as CAP, chaplains must:
 - a. support and respect others' faith traditions and beliefs ahead of their own
 - b. be faithful to their own beliefs and traditions ahead of other traditions and beliefs
 - c. be faithful representatives of their denomination and equally faithful defenders of First Amendment rights of all CAP members

3. The CAP Chaplain (CAPP 221):
 - a. is a general orientation required of all senior members
 - b. assists clergy in applying their professional skills to the CAP chaplaincy
 - c. introduces new members to basic customs, traditions, purposes, and mission of CAP

4. Which of the following is NOT true: The Level One CAP general orientation course:
 - a. does not apply to chaplains
 - b. covers cadet protection training
 - c. gives the new member a basic knowledge of CAP
 - d. teaches correct CAP/military courtesy and protocol

5. Which element in the mission of CAP is most important for chaplains?
 - a. Aerospace education
 - b. Cadet program
 - c. Emergency services
 - d. All are equally important

6. The Staff Chaplain, HQ CAP-USAF is:
 - a. a senior USAF active duty chaplain
 - b. a senior USAF reserve chaplain
 - c. the Chief of Chaplains, CAP
 - d. a civilian contract chaplain

7. The basic community level CAP unit is:
 - a. flight
 - b. squadron

- c. group
 - d. wing
8. In a CAP unit, the chaplain always works for:
- a. himself/herself
 - b. his church
 - c. the commander
 - d. God
9. Chaplain service personnel are endorsed and supplied by the religious bodies of the U. S. to: a. minister to members of his/her own faith group b. serve as combatants on the commander's staff c. assist the moral, religious, and spiritual growth of CAP members
10. The CAP Chaplain Service was established:
- a. December 1941
 - b. September 1947
 - c. January 1950
 - d. March 1951
11. The Air Force liaison in charge of the CAP Chaplain Service is called:
- a. Chief of Chaplains, CAP
 - b. Director of Chaplain Services, CAP
 - c. National Chaplain of Civil Air Patrol
 - d. Colonel
12. The responsibility for the religious program within a CAP unit belongs to:
- a. the unit commander
 - b. the assigned chaplain
 - c. the Director of Chaplain Services
13. CAP Headquarters is located at:
- a. Boning AFB, Washington, DC
 - b. Ellington AFB, Texas
 - c. Maxwell AFB, Alabama
14. The twelve core processes are:
- a. guidelines for providing a comprehensive ministry within a unit
 - b. specific and strict procedures for implementing ministry at the squadron level
 - c. functions that define the chaplain's role as the commander's staff officer and expert in religious and moral areas
 - d. all of the above

- e. a&c
15. Of the twelve core processes, the chaplain is responsible for accomplishing how many?
- those he/she can
 - none
 - all twelve
 - the ones the commander approves
16. If local church, synagogue, or military chapel services are not available for practical to attend, the CAP chaplain should (select more than one):
- conduct his/her faith group service, and let others find their own
 - conduct a faith group service and arrange for a faith group service for unit members of other faith groups
 - conduct an interfaith service
 - not have services if all faith groups cannot be provided for
17. Prayers at unit functions should (select one or more):
- be specific to the chaplain's faith group
 - be as inclusive as possible
 - recognize the pluralism of American society
 - seek the highest common denominator without compromise of conscience
 - always pray in Jesus' name
18. The primary purpose of the Religious Interview Guide (RIG) is to:
- give the chaplain something to do
 - provide the chaplain an opportunity to meet new unit members
 - initiate a pastoral relationship between a chaplain and a unit member
 - have a religious record on everyone in the unit
19. RIGs are:
- made for each unit member
 - confidential and kept in a secure place
 - destroyed when the CAP member or the chaplain leaves **the unit**
 - all of the above
 - none of the above
20. CAP Form 48 cards may be shown to:
- inspectors
 - other chaplains
 - the commander
 - Director of Chaplain Services, CAP
 - all of the above
 - none of the above

21. Pastoral counseling is:
 - a. a long-term process of pastoral therapy
 - b. a loving, accepting relationship within a faith context designed to help people solve problems within a brief period of time
 - c. something the CAP chaplain should always refer to a counselor of the member's faith group
 - d. all of the above

22. Counseling referrals are appropriate when:
 - a. the chaplain has reached his/her own limitations
 - b. the situation calls for long term therapy
 - c. the cadet is a member of another faith group
 - d. the counselee concurs and consents
 - e. all of the above
 - f. a&b

23. Chaplains are expected to visit:
 - a. work areas
 - b. the homes of all CAP members
 - c. unit members in the hospital
 - d. all of the above

24. The chaplain's best guide for emergency service ministry is:
 - a. the Bible
 - b. the mission chaplain checklist
 - c. the commander
 - e. CAPM 50-15

25. In an emergency, which of the following functions may a chaplain assume as primary?
 - a. unit commander
 - b. executive officer
 - c. mission pilot
 - d. scanner
 - e. all of the above
 - f. none of the above

26. The ability to make moral choices is:
 - a. developmental
 - b. inborn
 - c. automatic
 - d. instinctual

27. Chaplains conduct moral leadership classes:
 - a. when the commander tells him/her to
 - b. when the cadets ask for it
 - c. every fourth meeting
 - d. quarterly

28. Which of the following is NOT true about Values for Living?
 - a. a cadet program
 - b. an opportunity for cadets to learn and exercise moral leadership
 - c. a moral leadership program the chaplain facilitates
 - d. a program implemented by the commander

29. Values for Living and Ethics for Command give the chaplain an opportunity to:
 - a. teach a class in religion
 - b. give religious indoctrination
 - c. tell CAP members what is right and wrong
 - d. provide an environment where CAP members can exercise informed moral leadership
 - e. all of the above

30. The most effective way of accomplishing group pastoral care and spiritual renewal within a CAP unit is to:
 - a. organize religious retreats and spiritual growth events
 - b. publicize events in the area that members could attend
 - c. bring in outside speakers and resources
 - d. have a religious emphasis month

31. As the commander's staff officer responsible for the religious and spiritual portion of the unit's mission, which of the following does a chaplain NOT do?
 - a. appraise the commander of the unit's morale
 - b. provide advice on religious, ethical, and quality of life concerns
 - c. personally take it upon himself/herself to make wrong right
 - d. suggest solutions to problems identified

32. To finance CAP chaplain activities, the chaplain should:
 - a. pay for them himself/herself
 - b. seek outside help without the commander knowing it
 - c. have a budget against unit funds
 - d. all of the above

33. The best way to motivate and involve cadets and others to provide effective leadership is: (select more than one)
- training
 - have the commander identify and order
 - public recognition
 - letters of appreciation
 - ask for volunteers
34. Which of the following should a chaplain NOT do at community religious observances?
- wear the uniform properly and proudly
 - provide inclusive invocations and benedictions
 - speak about policy matters on behalf of the CAP or the USAF
 - represent the CAP and the USAF
 - disregard the interfaith nature of the observance
35. Maintaining ecclesiastical and clergy relations is: (select more than one)
- optional for CAP Chaplains
 - not necessary once ecclesiastical endorsement is received
 - a good way to promote and build support for CAP
 - a waste of time
36. CAP Sunday/Sabbath is a good opportunity for CAP chaplains to:
- take the weekend off
 - take the message of aerospace to non-CAP members
 - talk about the importance of moral leadership in CAP
 - acquaint their churches with their CAP ministry
 - encourage CAP members to attend worship in uniform
 - all of the above
 - b-a above
37. Cadets need chaplains:
- only to lead the monthly moral leadership program
 - because CAPM 50-16 provides for them
 - as trusted adults to encourage their moral development and self-identities
 - to tell them what is right and what is wrong, good and bad
 - all of the above
38. Moral leadership programs for the cadets at Wing Encampments are:
- directed by CAPM 50-16 to be 2 of the 40 hours of encampment instruction
 - at the commander's discretion
 - optional

39. Chaplains at Wing Encampments:
- have little to nothing to do
 - need to be there only for the cadet moral leadership program
 - keep the commander advised on the morale and overall welfare of cadets and seniors
 - b & c above
40. Which of the following give evidence that a chaplain is emergency services qualified?
- seminary diploma
 - ordination
 - successful completion of CAPP 221 A
 - CAPF 101
41. In order to function effectively as a CAP emergency services team member, chaplains should (select one or more):
- complete CAPM 50-15
 - receive specialized training in trauma ministry and critical stress debriefing
 - have experience in grief counseling
 - receive the permission of the commander
 - always carry their Bibles
42. The key to chaplains functioning effectively in a disaster situation is (select one or more):
- the commander
 - the disaster itself
 - utilizing the mission chaplain checklist in the Chaplain Service Handbook
 - adapting the mission chaplain checklist to the situation at hand
 - following the mission chaplain checklist to the letter
 - making it on a "wing and a prayer"
43. If called upon to conduct a military-type funeral, which of the following need a CAP chaplain not consult (select one or more):
- Chapter 5 of CAPP 221
 - permission from his/her commander
 - approval from the ecclesiastical superior
 - the mortuary affairs officer at the nearest USAF installation
 - the Director of Chaplain Services
 - the Chief of Chaplains, CAP
44. Advanced planning and coordination are:
- something only commanders do
 - not necessary for chaplain activities
 - contrary to the workings of the Holy Spirit

- d. essential for everything
 - f. too time consuming to bother with
45. Chaplains needing help with planning should first:
- a. consult the commander
 - b. check with the wing chaplain
 - c. study figures 6-2a and 6-2b of LAPP 221
 - d. call the Director of Chaplain Services
46. In conversation and correspondence, chaplains are always addressed as:
- a. Rev (name)
 - b. Chaplain (name)
 - c. by first name
 - d. by their rank
 - e. any of the above
47. Chaplain reports (CAP Form 34) are (select one or more):
- a. optional
 - b. evidence of quality ministry
 - c. essential to prove the reasons for the chaplaincy's being
 - d. a way of letting the power that be know what chaplains do and how well they do it
 - e. a waste of time
48. The chaplain transmission file:
- a. is optional at the commander's discretion
 - b. leaves when the chaplain leaves
 - c. is a tool for ensuring continuity in the chaplain program
 - d. all of the above
49. Regarding the CAP Inspection Program:
- a. unit chaplains are exempt due to confidentiality
 - b. unit chaplains get a welcome opportunity to demonstrate quality ministry
 - c. is for wing chaplains only
 - d. is the commander's problem and business
50. Criteria governing chaplain promotions include:
- a. successful completion of CAPP 221 and LAPP 221 A (to serve at wing or regional level)
 - b. being an outstanding preacher
 - c. receiving either the Casaday Unit Chaplain of the Year Award or the CAP Chaplain of the Year Award
 - d. all of the above